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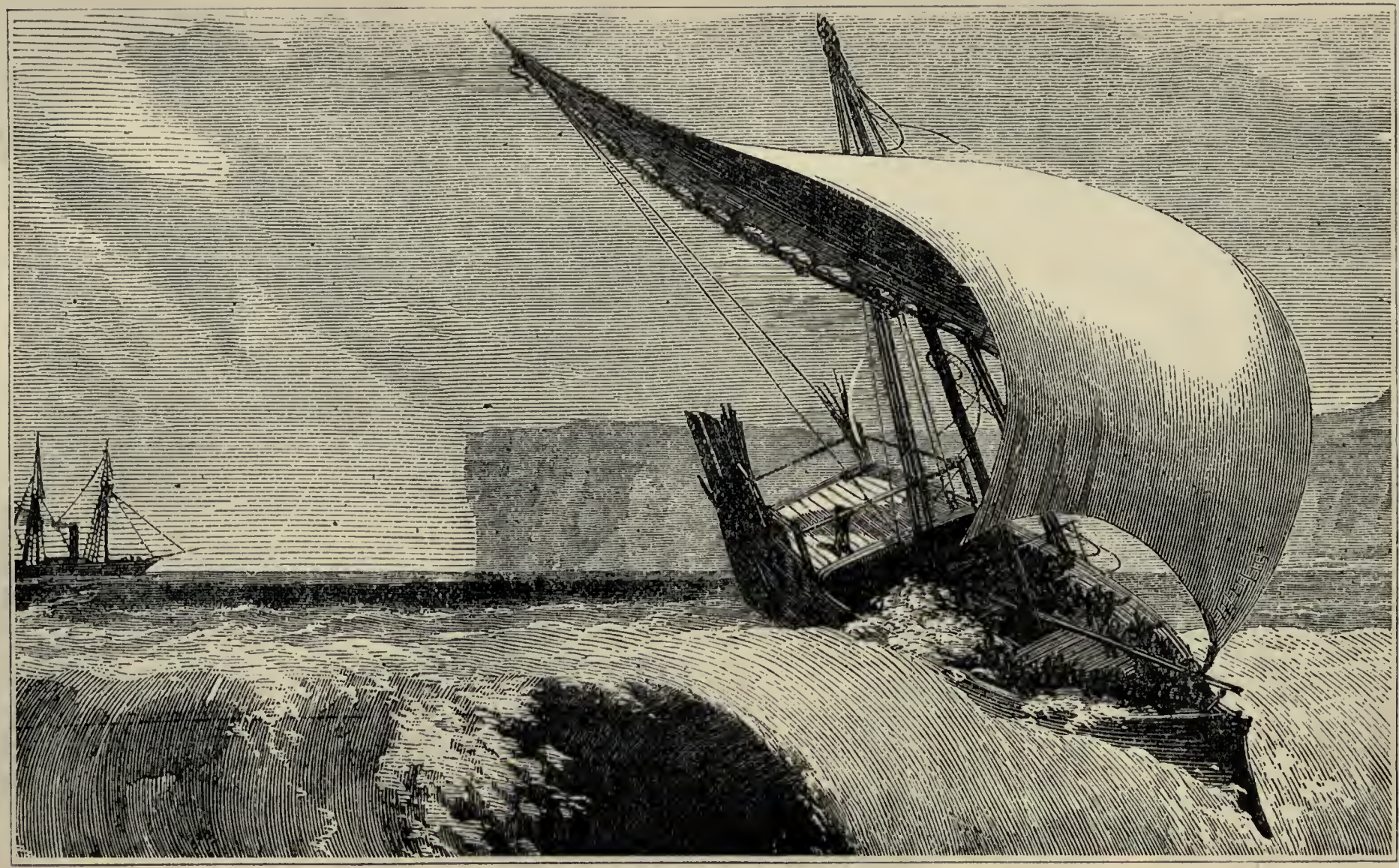

A SLAVE DHOW ON A REEF, EAST COAST OF AFRICA.

CENTRAL AFRICA, JAPAN, AND FIJI:

A STORY OF MISSIONARY ENTERPRISE, TRIALS, AND TRIUMPHS.

BY

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AUTHOR OF

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INTRODUCTION.

THE trials and triumphs of mission enterprise are exemplified in this little work, by sketches from three of the most interesting mission-fields at the present day. That of Central Africa possesses deep interest for all Christian hearts, from the fact that Livingstone,—the missionary-explorer,—first opened it up. There, the work of missions is still in its infancy: the seed of the kingdom is being scattered in little corners, here and there, while the first possession of the land by a few straggling workers faintly indicates the time when it shall "become the kingdom of our Lord, and of His Christ."

In Japan, the work is a little further advanced: the civilization, and refinement, more fully developed; at the same time that the Christian religion is held before the minds of "Young Japan," as the highest wisdom. *There* the seed is springing up and promising an abundant harvest.

In Fiji,—that is to say, for the most part,—the

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fruits of Christian enterprise may be seen. In place of degradation, cannibalism, and idolatry, are displayed mental and moral elevation, Christian friendliness and love, and a belief in the true God. The Gospel of Christ has worked a moral transformation in Fiji, such as approaches the miraculous. In this fact we may take encouragement: and believe that, ere long, Central Africa also, shall, one day, own Him, whose right it is to reign.

ORIENTAL VEGETATION.

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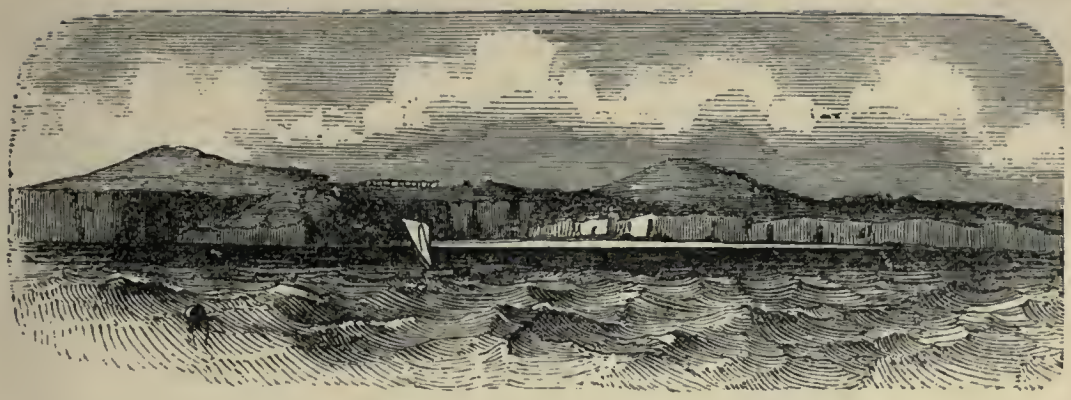
CENTRAL AFRICA.

CAMP AT KIGOMA, ON THE BORDERS OF LAKE TANGANYIKA.



I.

Savage Africa.

Africa is emphatically the "Dark Continent." Its geographical features, its lake and river systems, its populations and productions, its teeming native life and usages, are still to a large extent surrounded with mystery; while, mentally and morally considered, "gross darkness covers the people." From the Sahara, to the Kalahari Desert, and from the mouth of the Congo, to that of the Zambesi, the people are buried in the densest heathen darkness. Their heathenism is not like that of China or India; inasmuch as in many cases they are ignorant of the duty of worshipping, and destitute of the very idea. Their native customs are in some districts tinged by dark superstitions and vague terrors, but they have no systems, no creed, and in the majority of cases, no idols. Like beasts of burden they have lived, like beasts they have died, hitherto, for the most part, unblessed by the faintest sound of any Gospel, or "good news," for either this life, or the next. The remarks of a traveller in South Africa, respecting the natives there, will apply most forcibly to the condition of the people in the interior of Central Africa. "I must say they positively knew nothing beyond tracking game, and breaking in pack oxen. They did not know one year from another; they only knew that at certain times the trees and flowers bloom, and that rain may be expected. As to their

own age, they knew not what it was, more than idiots. Above all, they had not the least idea of God, or of a future state. They were literally like the beasts which perish." Only during the past few years have missionary stations been planted here and there, from which have radiated some few beams of Gospel light; while, in other instances, the instructions and examples of missionary explorers, have produced some appreciable, though necessarily small results, among the tribes through whom they travelled.

The very darkness and mystery of this vast region have attracted many brave spirits, eager to explore the secrets of these fastnesses of Nature, in the interests of science, or missions. The lonely forests, mighty rivers, inland lakes, and unknown dangers of this tropical land, have exercised a powerful fascination over a multitude of travellers; and one after another, they have encountered dangers, dared death, and suffered untold perils, to add to the scanty information already possessed concerning this land. High on the roll of fame stand the names of Livingstone, Speke, Stanley, Grant, Baker, Gordon, Cameron, Burton, Elton, Schweinfurth, Petherick, Serpa Pinto, Kirk, Long, and Tinné. The story of travel told by each of these explorers, bears witness to the danger of the undertaking, and the bravery exhibited. Some of these travellers were accompanied by their wives, who bore with fortitude, their full share of toil and hardship; some explorers lay down and died, being conquered by difficulties, fever, and exhaustion; while others have returned to tell us of the wonderful physical features of that far-off country, and the savage darkness of its people.

By *Central* Africa, we mean particularly the region of country lying between the Sahara Desert and the Zambesi River, and bounded by the Indian, and Atlantic Oceans.

This portion of the continent has been described as a high table-land, intersected with chains of mountains, and deep depressions or swamps, which lead to immense lakes or inland seas. Only near the sea, is the land low-lying; it gradually ascends towards the interior, until a very general average height is reached of about 3,000 feet above the level of the water. This high table-land is well supplied with water, plentiful in game, abounding in dense forests and thickets, while through it, mighty rivers take their way, seeking their outlets in the distant ocean. In this large plateau or table-land, are to be found the following lakes:—Albert Nyanza, Victoria Nyanza, Alexandra Nyanza, Lake Tanganyika, Lake Kamolondo, Lake Lincoln, Lake Nyassa, Lake Bangweolo, and Lake Chad, beside many other smaller lakes. From these deep hollows and lakes, flow the Nile, Congo, and Zambesi, beside a large number of smaller streams. The White Nile flows northward, for 4,200 miles; the Congo, now re-named the Livingstone River, flows northward and westward for 4,000 miles, eventually discharging itself into the Atlantic; and the Zambesi flows eastward into the Indian Ocean. The lakes appear to be immense crevasses, or chasms, in this high table-land of Central Africa. Livingstone formed the opinion that many rivers had diminished, or disappeared, also, in this table-land, by reason of its spongy, marshy character, in some places, and because of earthquakes in others.

Respecting this lake and river system, very little was known to this present generation, until the discoveries made by explorers of the last twenty-five years opened up, little by little, the wonderful secret. It seems, however, that our forefathers were not so utterly ignorant of Africa and its people, for an old chart of Africa has been discovered, which was published at Rome, in 1591, together with a

"Description of the Kingdom of Congo," which is substantially the same, in its principal features, as modern charts. It was constructed by a Portuguese, named Duarte Lopez, who, it seems, spent nine years on the continent, and succeeded in gaining much personal acquaintance with the country. At that early date the Portuguese were masters of much of Africa, and a native Christian Church existed in Congo. But the development of the slave-trade,—which trade was supported and sustained by the Portuguese,—gave rise to hatred, intertribal wars, and enmity against the white man, so that, in course of generations, the once well-known information relating to Central Africa doubtless faded into dim obscurity, and ultimately into oblivion. Sir George Grey, has, in his museum at Kawau, New Zealand, an ancient African History, consisting of fifteen bound volumes, written in Arabic character, but in some dialect of Central Africa, not known at present. This manuscript history was obtained in the interior, by an Arab gentleman of Zanzibar, and brought to Sir George, upon his advertising for it. When the dialects of Central Africa are more understood, then, possibly, this hitherto sealed history will cast much light upon the affairs of the vast continent. At present, beyond the narratives of explorers, our knowledge is mainly confined to Egypt, the Coast Lands, the South African States, Abyssinia, and the Western Colonies. But from what we already have learned by means of these narratives, we find, that 5,000 miles must be traversed from north to south, and 2,000 from east to west; that it contains one-fourth of the entire land area of the earth; that it includes different populations amounting in the aggregate to about three hundred and fifty millions of souls; that the languages and dialects are to be numbered by scores, and hundreds, not one of which has been reduced to writing;

and that the country is cursed by a system of slave-catching, and slave-deporting, which renders whole districts desolate, and raises suspicion, fear, and hatred against strangers.

For ages, the Nile and its sources have furnished a problem to the geographer and historian. Where does it rise? and from whence comes this prodigious flood, which periodically overflows its channel and covers the land of Egypt with fertility? It issues from a desert dry and rainless, yet at a certain period of the year it overflows, and by the feet and inches of its overflow, according to the Nilometer, may be computed the harvest. It was long supposed that the Nile rose in the Mountains of the Moon; but the researches of explorers have proved that it takes its rise in the Albert, and Victoria Nyanzas. At Khartoum, the Blue, and White Nile join, and the swollen river then proceeds through the Nubian desert, into Egypt. It is however held, that the real sources of the Nile extend still further south, through the Alexandra Nyanza, right down to Lake Tanganyika itself. The mighty river of Egypt is still to some extent a mystery as it regards its furthest source, although 4,200 miles of its course have been traced.

The Congo, or Livingstone, finds its source in the basin of Lake Tanganyika, being there known as the Lualaba, having also as tributaries the Lukuga, and Lufira. Livingstone believed this great river to be one of the fountains of the Nile, and would fain have followed it to its mouth in order to solve his doubt or confirm his belief; but almost at the outset his weakened frame gave way, and he died at Chitambo, in Illala, on May 1st, 1873. In 1876 Stanley commenced the work of exploring the Congo, and after fourteen months of unparalleled difficulty and effort, succeeded in reaching the mouth of that river, where it rushes into the Atlantic through a channel ten miles broad, and

CROSSING A RIVER IN CENTRAL AFRICA.

thirteen hundred feet deep. It was thus most conclusively established that the Congo was not one of the sources of the Nile, but a mighty river, draining the western watershed of Central Africa, and having a length of about 4,000 miles.

The Zambesi rises in Lake Dilolo, and after following a course southward and eastward, empties itself into the Indian Ocean. It possesses some magnificent falls, known by the natives as "the Sounding Smoke," because of the five pillars of smoky, misty vapour which these falls send up, and which might be seen some ten miles away. On nearing the place, Livingstone discovered that the river, which was a mile broad, mysteriously disappeared down a deep chasm, right across its bed, of about eighty yards in width. The depth of the falls at this point is three hundred and sixty feet: at the bottom a tremendous whirlpool is formed; out of this whirlpool the river finds its way in a deep chasm at right angles to the former course, and after flowing through deep, narrow, rocky channels for about forty miles, it reappears in more level country, as the Lower Zambesi. The falls, which are the most wonderful in the world, were named by Livingstone the "Victoria Falls." They are due, most probably, to some tremendous convulsion of nature in the centre of that continent.

Of the Lakes we shall have more to say, in connection with those intrepid men who have explored them at peril of life and liberty. They are surrounded by teeming populations, mainly opposed to the presence of white men, suspicious of their intentions, and ever ready to assault, openly or secretly, the traveller or explorer. Around Tanganyika many hopes and fears have gathered. Many explorers have started from Zanzibar to find it, but few have succeeded in their quest. Some have been discouraged and beaten back by the difficulties of the way, others have died

on the very threshold of the discovery. This lake lies six hundred miles inland, and dangers of various kinds have to be faced before the explorer can look upon its peaceful bosom. Malaria prevails near the coast, tsetse fly assails the horses; swamps, jungles, and forests have to be pushed through, and when the traveller has done all this and mounted to the high table-land, where he will find the lake, he has to fight his way, by fair means or foul, through robber tribes, treacherous kidnappers, and crafty thieves. And amid all these perils, happy is the traveller who escapes death by dysentery, or fever, returning to tell the tale of his wanderings and escapes, to more fortunate hearers. Tanganyika is longer and narrower than the other celebrated lakes, being nearly, if not quite, five hundred miles in length from north to south, but somewhat narrow, possessing a very general breadth of from fifty to seventy miles. The London Missionary Society have selected the shores of this lake for their operations.

Lake Nyassa lies to the southward of Tanganyika, with a length of about three hundred miles, and a breadth of fifty or sixty. It is surrounded by high mountains and bold cliffs, while a dense population live in the country bordering on this lake. This population is ever disturbed by the raids of slave-stealers, who devastate the towns, and render life and liberty unsafe. The Missions of the Scottish Churches are placed on the borders of this lake. The Universities' Mission have also planted stations between Nyassa and the coast.

The Albert Nyanza and Victoria Nyanza lie to the northward of the two first mentioned lakes, and are, as before mentioned, two of the Nile fountains. The Victoria Nyanza is an immense inland sea, containing about twenty-one thousand square miles, and equal in size to Scotland.

Its size and boundaries were clearly defined by Stanley. King M'tesa and his people live on the borders of this lake, and among them the Church Missionary Society has planted some flourishing missions.

The productions of this vast tract of land are various and abundant. Time was when, in maps of Africa, the interior was represented by the general term, "desert." But this was done in ignorance of the true state of the climate, people, and country. Explorers have, however, proved conclusively that the high table-land of Central Africa is fertile to an amazing extent. It affords rich and luxuriant growth, combined with the most massive forms of animal life. Rice, maize, melons, wheat, barley, pulse, bananas, yams, dates, olives, grapes, oranges, sugar, coffee, cotton, tobacco, and indigo, are to be found thriving in various parts of the land. Tropical Africa is the land of palms in all their picturesque beauty, and of gigantic baobabs. The latter tree is one of the most magnificent trees in point of size and extent; a trunk of this tree has been known to measure 104 feet in circumference, and to be not less than 5,000 years old. The age has been ascertained by counting the concentric rings.

The climate of Central Africa, which varies considerably, influences vegetable growth, as it would naturally do ove such a vast extent of country. Lying so near the Equator, it has only two seasons—a wet and dry. It is the hottest and driest of all the countries of the earth, in the dry season, and the most abundantly flooded, in the wet one; while from the earth, during the rainy season, there arises a deadly steam or vapour, which means death, or, at least, fearful illness, to all Europeans. In its wake, come malaria, ague, fever, and dysentery, sweeping off unseasoned travellers with fearful rapidity.

Africa is especially noted for its animals; hunters finding there, "large game" in numbers. Herds of hundreds of elephants have been seen there by travellers, and being much valued on account of their ivory tusks, many thousands of these animals have been slaughtered. A pair of elephant tusks weighs from 140 to 180 lbs.; ivory-traders, finding this branch of commerce profitable, engage largely in the pursuit of elephants. Africa is also the home of the lion, panther, leopard, hyena, jackal, ichneumon, rhinoceros, hippopotamus, zebra, quagga, antelope, gazelle, giraffe, camelopard, and wild buffalo, besides many smaller animals. Chimpanzees, gorillas, apes, monkeys, baboons, and squirrels, abound in many parts. Among reptiles are to be found crocodiles, serpents, chameleons, and scorpions, besides locusts, and tsetse flies, which latter are insect-pests of no ordinary magnitude. Crocodiles form dangerous hindrances to the progress of a traveller, being crafty, powerful, and numerous in all rivers and swampy places. A story is told of a crocodile in the river Nile, which imputes to that reptile some amount of revengeful feeling, as well as of instinct. It seems that an Arab, who supported himself by hunting wild animals, once came to this swamp in search of crocodiles' eggs; and after frightening off three large crocodiles, discovered a quantity of eggs deposited in the sand, took them, and made off to his tent with his booty. One of the crocodiles, however, having watched the proceedings, went back to the sand and searched for her eggs. Finding that they had been taken away, she swam down the river until she got opposite the hunter's tent, when she remained watching for some time, her gleaming eyes being visible above the water. The hunter and his friends cooked some of the eggs that night for supper; but immediately their fire died out, the croco-

dile charged the tent with much fury, repeating the assault so frequently and so desperately, that it was only by means of constant watchfulness and frequent use of their rifles, that they survived till morning. With morning light they escaped from the vicinity of the infuriated crocodile; but from that time, the creature was a terror to all who came near the river, killing animals and human beings indiscriminately. Of serpents, some terrible tales are told, both by travellers and natives. The Arabs believe that the serpent is rendered so heavy from bearing the sins of our forefathers, that one would sink a boat, were it to get on board. One of the most destructive pests is, however, neither animal nor reptile, but an insect, the tsetse fly. Expedition after expedition sent inland from the coast, has been conquered by this small enemy. It will not touch man, but it fixes upon all kinds of draught animals, such as horses, and cows, and its bite is certain death to all such. Another pest to travellers is the guinea-worm, which burrows in the leg, and must be drawn out carefully, by winding round a straw, an inch or two at a time, as, if broken off, it burrows again among the muscles of the limb. Some of the gorillas are called "sokos," and, as described by Livingstone, must be most repulsive-looking creatures. He tells us that it is an ugly, hideous, pot-bellied creature, with yellow face, features somewhat human in their form, ears and hands resembling those of men, and immensely strong. One blow from the fist of a gorilla, or soko, will smash a man's skull, or break a double-barrelled gun in splinters. If attacked, a soko will endeavour to get the hunter's hand in its mouth, when it will bite off all his fingers, crunching them between its strong teeth as easily as a biscuit. It does not however swallow these fingers, but coolly spits them out. Some of the natives assert that it will not attack women, or unarmed men,

but it has been known to carry off children into the forest. It will pull out the spear, if stabbed with one, and endeavour in the most human-like manner to staunch the blood with grass or leaves. It will thus be imagined that an explorer has to contend with difficulties of many kinds ere he can make his way across the continent, or discover any new features of interest. In Tropical Africa we behold the grandest features of vegetation, the most powerful and savage form of animal life, the most repulsive ones of reptile life, and the most degraded specimens of human life. Uncivilized, wild grandeur marks its physical features; degradation, vileness, and bloodshed, its native life. Only the glad tidings of salvation, proclaimed by those who count not their own lives dear unto them, so that they may win souls for Christ, will avail to turn this vast moral desolation into a garden, which shall blossom as the rose. As Livingstone says, "the end of the geographical feat must be the beginning of the missionary enterprise." To that, Africa must owe her regeneration. Mission enterprise must be the instrument, God's grace the transforming power.

An immense continent like Africa is peopled by representatives of many races. Travellers' tales are not wanting in wonders, so that, at times, statements have been put forth demanding a large amount of credulity. Dr. Schweinfurth states that in the regions around the Equator, dwarf races exist, which are believed by scientific men to be the true aboriginal inhabitants of the country. Stanley was informed by King Rumanika of the existence of a people in the interior, "only two feet high"; and of another people, "who had long ears descending to their feet; one ear formed a mat to sleep on, while the other served to cover the owner from the cold, like a dressed skin." This explorer discovered cannibal races in his march across Africa, and the

BAMIHARRA FOREST.

expedition which he led down to the mouth of the Congo, had, on more than one occasion, to battle over every inch of the ground with these bloodthirsty man-eaters. On one occasion he and his party were confronted by a tribe of savages who *barked* at them like dogs, and dodged them about in the attempt to wound and kill. A graphic quotation from the account given by Mr. Stanley himself, will afford the best picture of native savage life. "On presenting myself, I attracted out of doors the owners and ordinary inhabitants of each hut, until I found myself the centre of quite a promiscuous population of naked men, women, children, and infants. Though I had appeared here for the purpose of studying the people of Uhombo, and making a treaty of friendship with the chief, the villagers seemed to think that I had come merely to make an exhibition of myself as some natural monstrosity. I saw before me over a hundred beings of the most degraded, unpresentable type it is possible to conceive; and although I knew quite well that some thousands of years ago the beginning of this wretched humanity and myself were one and the same, a sneaking disinclination to believe it, possessed me strongly, and I would, even now, willingly subscribe some small amount of silver money, for him who could best assist to controvert the discreditable fact. If the old chief appeared unprepossessing, how can I paint without offence my humbler brothers and sisters who stood around us. As I looked at the array of faces, I could only comment to myself, *ugly*, *uglier*, *ugliest.* As I looked at their rude and filthy bodies, and the general indecency of their nakedness, I ejaculated, 'Fearful!' as the sum total of what I might with propriety say, and what indeed is sufficiently descriptive. And what shall I say of the hideous and queer appendages that they wore about their waists, the rags of monkey skins, and bits

of gorilla bone, goat horn, shells, strange tags to stranger tackle? and of the things worn around their necks, brain of mice, skin of viper, 'adder's fork, and blind worm's sting'? And how strangely they smell, all these queer man-like creatures who stood regarding me! Not silently; on the contrary, there is a loud interchange of comments upon the white man's appearance, a manifestation of broad interest to know whence I came, whither I am going, and what is my business, and no sooner are the questions asked, than they are replied to by such as pretend to know. The replies were followed by long-drawn ejaculations of 'Men!' 'And these are men!' Now imagine this! While we whites are loftily disputing among ourselves as to whether the beings before us are human, here were these creatures actually expressing strong doubts as to whether we whites were men. A dead silence prevailed for a short time, during which all the females dropped their lower jaws far down, and then cried out again, 'Men!' The lower jaws indeed dropped so low that, when in a posture of reflection they put their hands up to their chins, it really looked as if they had done so to lift the jaws up to their proper position, and to sustain them there. And in that position they pondered upon the fact that there were men *white all over*, in this queer world."

The vast continent of Africa is estimated to contain, as has been said already, from three hundred millions to three hundred and fifty millions of human beings, of different races, faiths, languages, and kingdoms. Around the north-east coast may be found specimens of the great Arab family, professing the Mohammedan faith. Proceeding into South Africa, we find a large number of tribes, which Livingstone classified generally under three heads:—1st, the Kaffir family, to which the Zulûs and Matabele belong; 2nd, the Bakoni, or Basuto family, some of the divisions of which are

known as "men-eaters"; and, 3rd, the Bakalahari, or great western branch of the Bechuana family. The tribes of the last family, being nearer to Cape Colony, have enjoyed the advantages of missionary effort for many years, and are, to a large extent, civilized and raised, morally and materially. Proceeding round the west coast, we find specimens of the pure Negro family. This question is however gone fully into in Stanford's recent "Compendium of African Geography." In this book is presented to the reader a table of all the known African tribes and races, each with its own distinct dialect or language. From this table we find that in Africa no less than six hundred and eighty-three different tongues are spoken. Each tribe requires to be placed in possession of the Word of Life, with a translation in its own language. Here exists a mighty work for missionaries, translators, printers, and Bible societies. The magnitude of the task may be understood from the fact that Stanley, *during his wonderful journey of seven thousand miles across Africa, did not meet with one single individual who had ever heard the Gospel;* and from this other fact, that it has taken the British and Foreign Bible Society eighty-five years to issue the Bible in about two hundred and thirty different tongues. In contemplating the six hundred and eighty-three different tongues of Africa, and realizing the vastness of the task which awaits the Christian world in relation thereto, one may well feel appalled at the almost hopeless magnitude of the outlook.

In regard to the social life and habits of the people, we are told that they are superstitious, warlike, debased, cruel, given to fetishism, and enchantments, destitute in great part of natural feeling, treacherous at times, cunning and revengeful. They support themselves by hunting, fishing, and agricultural produce. The men do the fighting and hunting,

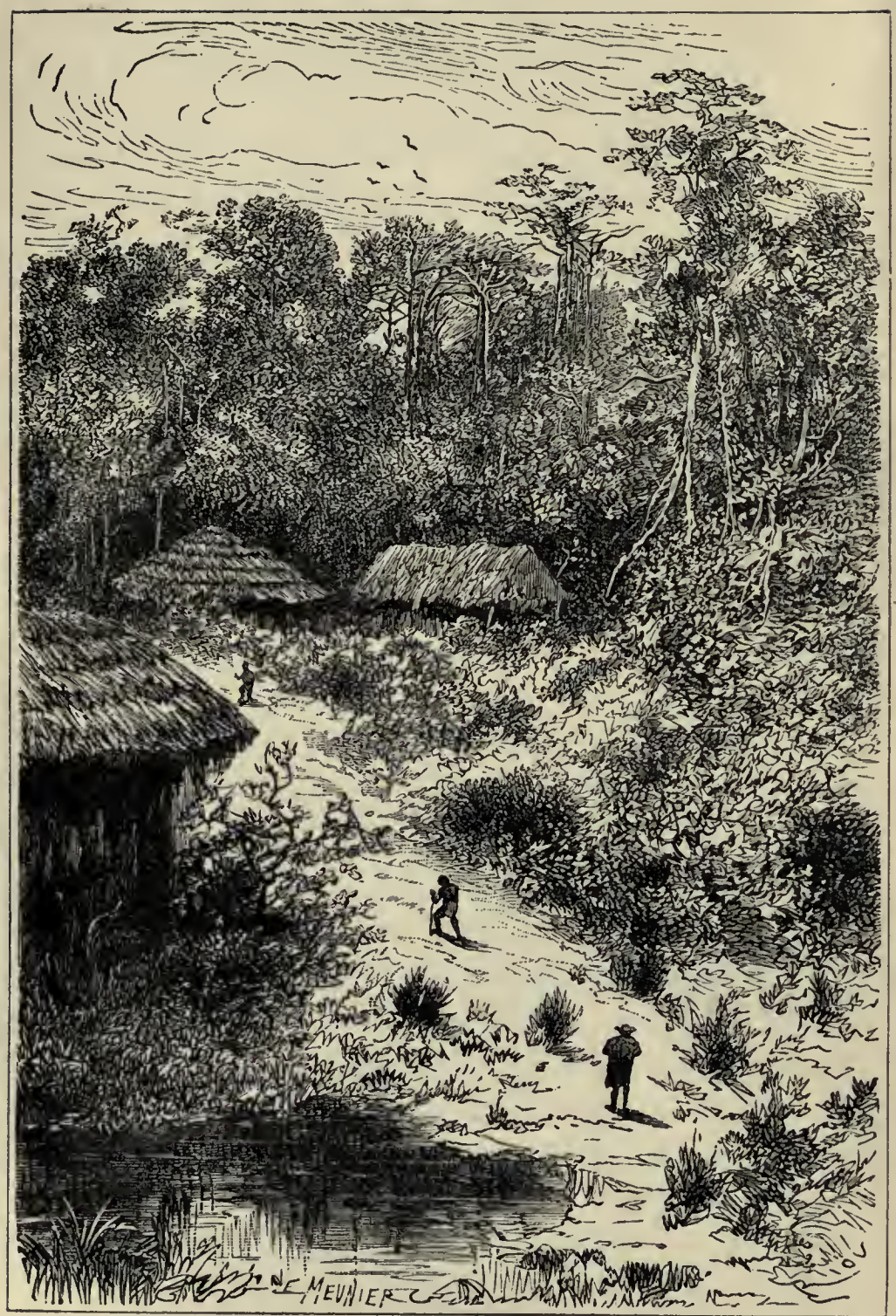
while the women build the houses, till the gardens, fetch water, wait on their lords, and tend the infants. After the infants can run alone, they are left to do pretty much as they like, and take care of themselves. On some occasions, when the tribe has departed on some warlike expedition, the little ones have been left in charge of some old women belonging to the tribe. On other occasions, when the parents have been pressed by want or debt, they have sold their children for slaves. They place great faith in "medicine men" and in witchcraft. Offences among them are punished by ordeals of different kinds. Most of the men in certain of the tribes keep more than one wife, and look upon them as servants. Drinking poison water, is one of the most favourite ordeals; should the condemned person drink and die by the draught, it is assumed that the guilt is fully proved; while should he or she pass uninjured, the innocence is assumed. One of the missionaries travelling among the people near Mpwapwa, tells us that he saw, more than once, remains of bodies hanging from trees to which the criminals had been hung up alive, head downwards, roasted by a slow fire, and then their charred and lifeless bones had been allowed to hang at the mercy of the winds and beasts, as a warning to others. Among some of the tribes the punishments are very severe for stealing; tortures of different kinds being inflicted at the will of the chiefs. At one part of his journey down the Congo, Stanley came to the dominions of the King Kasongo, a ruler of bloodthirsty habits and principles. The lives and property of the common people are at Kasongo's disposal, and human life is held so cheaply, that certain rites and ceremonies observed in Kasongo's dominions are merely occasions for orgies of cruelty and murder. One custom in this monarch's country is that of *burying alive* numbers of wives on the occasion of

the death of a chief, in order that the great man may not go into the spirit-world unattended. A small chieftain is content with the burying alive of only two or three wives, but a more powerful one must have a corresponding number sacrificed. The king himself sets the example of cruelty and oppression; for should he walk about his house, his wives lie down to make a carpet for him to walk on; when he sleeps, half-a-dozen of them lie flat to form a mattress; when he sits down, one of them must make a back as a kind of stool for the ruler. Kasongo punishes the smallest offences by cutting off ears, noses, lips, and hands, so that Lieutenant Cameron, when travelling in that part, on being introduced to the monarch, noticed with disgust, the wholesale mutilation and maiming which had been carried on. Scarcely a courtier stood in the royal presence who had not suffered loss of a limb or limbs.

The following ceremonies are said to be observed on the death of the king of the Urua-Kasongo country. The recital proves how low and brutal human nature becomes when destitute of the Gospel. "The first proceeding is to divert the course of a stream, and in its bed to dig an enormous pit, the bottom of which is covered with living women. At one end a woman is placed upon her hands and knees, and upon her back the dead chief, covered with his beads and other treasures, is seated, being supported on either side by one of his wives, while his second wife sits at his feet. The earth is then shovelled in on them, and all the women are buried alive, except the second wife, to whom custom grants the privilege of being killed before the huge grave is filled in. This being completed, a number of male slaves, sometimes forty or fifty, are slaughtered, and their blood poured upon the grave, after which the river is allowed to resume its course."

Consul Petherick tells us that, among some of the African tribes, after the death of an individual, the intestines, heart, and lungs are extracted from the corpse, and feasted upon by the women. The body is then dried and smoked into a state resembling that of a mummy, and buried about a year after death. Among the Abarambo people a dead body is put up to auction, and sold to the highest bidder. The price paid for the body is estimated in lances. The buyer, after getting possession of the body, cuts it up, like the carcase of a sheep or bullock, and retails the pieces and joints to the people for consumption as food. The family of the deceased do not partake of the revolting food, and in this custom alone is their respect for the dead manifested. In fact, abstinence from the flesh of the dead relative is the recognised sign of mourning.

As another instance of the way in which African chiefs use their authority over their people, to kill and slay to their heart's content, another traveller tells us that during his stay at King M'tesa's court, that ruler caused twenty of his unfortunate subjects to be beheaded each morning, in honour of the visitor. That visitor, however, loathed the bloodthirsty compliment, and, at his intercession, M'tesa desisted from further massacres. The king signalised his accession to power, by killing all his male relatives and friends; and, on more than one occasion, rushed in among his wives and children with spears, throwing them indiscriminately about, killing and wounding as carelessly as one would cut down forest leaves. But Suna, the father o M'tesa, was a more bloodthirsty monarch still. It is told of him, that he one day caused eight hundred of his people to be killed, to satisfy his rage; while at another time, after going to war with a tribe of Wasoga, who had rebelled against him, he took and killed twenty thousand prisoners,



AN AFRICAN VILLAGE.

and then caused their quivering bodies to be heaped up in a ghastly pile as a monument of his revengeful power.

M'tesa has, however, shown himself amenable to Christian influences. Stanley, while resident at his court, took pains to instruct him in the simple doctrines of the Christian religion, with much apparent success. A flourishing mission has lately been established among his people by the Church Missionary Society. It is to be hoped that he and his people will in time realize the benefits of their new faith. Stanley says that M'tesa and his tribe had adopted Mohammedanism, as a matter of fashion, just before his arrival, but that the king decided to change that faith for the Christian, upon the earnest representations and instructions of the traveller.

The *personal* habits of the natives are in most cases repulsive. Their ideas of beauty are quite different from ours. Among some of them, *fat* and *size* are regarded as beautiful; among others, tattooing and cutting the flesh; among yet other tribes the habit is practised of the wearing of rings, or pieces of wood called *pelelès*, in the upper lip, so causing the lip to project frightfully, like a duck's bill. Dirt and deformity appear to command respect with them, so perverted are all their ideas of taste. The *pelelè* is a round piece of wood inserted in the upper lip when the child is young, and exchanged, as he grows older, for larger pieces. This frightful ornament causes the lip to extend like a ring of flesh around the *pelelè*, and to fall over the teeth and lower lip down to the chin. These *pelelès* are looked upon much in the same light as marriage-rings in England, and as jealously guarded. Simple loin-cloths, or fringes, with rings round the arms and ankles, form the staple dress of most of the tribes. Yet the head-dresses are sometimes intricate and massive, having beads, wigs, and other things

AFRICAN VILLAGE AND PALAVER TREE.

worked up into it, until the mass weighs from four to six pounds.

Their houses are in most instances of the beehive shape, and furnished only with skins, rude mats, pottery of their own making, and weapons of war. In some cases the villages were numerously peopled, and arranged in streets crossing at right angles, or converging to the centre hut, which in such cases is that of the chief. Sometimes the chief is buried in his cattle-pen, and after the grave is covered up, the cattle are driven round and round the pen for two or three hours, until all trace of the grave is obliterated. We are told of some curious habitations of different kinds in Central Africa. On one of the lakes, are floating villages. Logs, branches, and earth, are laid on the river plants, which grow in thick masses, and pushed away from shore. These masses are capable of bearing huts. Huts are then built upon the floating platform, which is itself moored to strong poles, until it suits the residents to move further down stream, when the poles are pulled up, and away the island floats to the next stopping-place. Cameron saw many huts built on piles driven into Lake Mohrya, and endeavoured to open communication with the lake-dwellers, but in vain ; their timidity and fear overcoming all desires for intercourse. Under the bed of the river Lufira, on the other hand, are to be found caves inhabited by a certain tribe, who find these catacombs to be a stronghold and defence against assailants.

The religions of these tribes, where any is practised, may be described as a kind of *fetishism*, or system of charms, united to, or varied by, the superstitious fear of certain animals. In Wilson's "Western Africa" the following passage occurs relating to the prevalence of fetish-worship among negro tribes. "One of the first things which salutes

the eye of a stranger after planting his foot upon the shores of West Africa, is the symbols of this religion. He steps forth from a boat under a canopy of fetishes, not only as a security for his own safety, but as a guarantee that he does not carry the elements of mischief among the people; he finds them suspended along every path that he walks, at the junction of every two or more roads, at the crossing-place of every stream, at the base of every huge rock, or overgrown forest-tree, at the gate of every village, over the door of every house, and around the neck of every human being whom he meets. The practice of using fetishes is universal, and is so completely wrought into the whole texture of society, that no just account can be given of the moral and social condition of the people, that does not assign this a prominent place." A *fetish* is defined as a material thing which is made the object of brutish and superstitious worship, as among African tribes. Professor Max Müller says that fetish-worship is "a superstitious veneration for mere rubbish, apparently without any claim to such distinction." A fetish may be a horn, a bit of bone, a round stone, a piece of wood, an ornament, a piece of glass, or indeed any object, singular in itself and mysterious in its meaning. These fetishes are supposed to guard the wearer from every form of evil—war, sickness, drought, death, and disaster—to procure every kind of prosperity, as rain, plentiful crops, plentiful catches of fish, success over enemies, preservation from the power of witchcraft, and to lead to every kind of success. There are fetishes belonging to the person, others belonging to the home, others to the chief and warriors, others to the towns and roads. The more uncouth and frightful the fetish, the more it is valued; and a man would far sooner part with his life than lose it. Some writers regard *fetishism* as the oldest form of religious belief; others

look upon it as the remains, in a corrupt state, of some purer primeval religion. This latter idea seems borne out by the fact that fetishism is nearly always associated with some idea of a supreme spirit, and a land of departed spirits. Among many of the West African tribes are to be found names for God; and Bishop Callaway says of them: "The natives have a traditional belief in a Creator; they have some dim notion of a great overruling spirit or power." There are also relics of a faith in God, among the Basutos and Bechuanas. A traveller, Emil Holub, says of the Marutse people in South Central Africa, that "they believe in an invisible omniscient Being, who regards minutely the doings of all, and deals with each one as he pleases." Some travellers have stated that the tribes near the Nile basin are destitute of any idea of religion; but this statement would seem to be more correct, if applied to some of the tribes in the interior, for contact with Mohammedan Arabs would inevitably be the means of diffusing some knowledge of religious matters.

Among the Nigritian and Bantu tribes, the custom of praying to the departed spirits of chiefs and other worthies is much followed. Some of the people keep images to represent these departed friends, and present offerings of food and drink to them, although hiding these images jealously in some corner of his tent. Dreams are regarded as visits from these departed friends, and hints or commands given in those dreams, are religiously carried out. In other parts of the country, on the contrary, the people live in mortal terror of evil spirits, and follow many observances in order to drive them away. "On the Gold Coast there are stated occasions when the people turn out in numbers, generally at night, with clubs and torches, to drive away the evil spirits from their towns. At a given signal the

whole community starts up, commences a most hideous howling, beat about in every nook and corner of their dwellings, then rush into the streets with their torches and clubs, like so many frantic maniacs, beat the air, and scream at the top of their voices, until some one announces the departure of the spirits through some gate of the town. After this the people breathe more easily, sleep more quietly, and enjoy better health."

Witchcraft is strongly believed in among the African people of almost every race and tribe. Evils of all kinds are attributed to its agency, and every death in the tribe is ascribed to its means. This belief is the cause of unlimited suffering and injustice among the natives, seeing that an accusation of dealing in witchcraft is so easy to bring, so difficult to rebut, and so certain to bring down upon the head of the accused person, blind, unreasoning, cruel revenge. The arts of magic which priests practise, the ordeals of various kinds in order to discover crimes, and some observances of fetishism, are closely allied to witchcraft.

In some parts of the continent, reptiles are worshipped. On the Gold Coast, and among certain of the Bantu tribes, the crocodile is sacred; at Bonny, the shark; at Dahomey, the elephant; in other localities, monkeys, serpents, hyenas, and tigers are worshipped. Any snake that creeps up first to the grave of a dead chief, is supposed to be his spirit, and is from that time viewed as a sacred thing, receiving daily offerings of food, and prayers. This form of idolatry seems to be one of the most degrading; and, in the case of sharks and other beasts of prey, leads to the daily sacrifices of human beings in order to furnish food for the objects of worship. In other parts of Africa, human sacrifices are offered. In Yoruba, Bonny, Old Calabar, Dahomey, Ashantee, and other parts of the West Coast, these dreadful

sacrifices have been long followed. The slaughter of victims at Dahomey has been told, again and again, in the public prints; while the customs which prevail in Ashantee, are, if possible, even more revolting. It is stated that on the death of a brother of the king of Ashantee, on one occasion, no fewer than four thousand victims were sacrificed in honour of the dead. It is also said, that the king of Dahomey recently caused over two hundred young girls to be slaughtered, in order to obtain their blood for the purpose of mixing with the mortar destined for the building of a new palace.

In some cases, certain legends have been found existing among the different tribes of the interior, which, to all appearances, are relics of some ancient faith. But on inquiring more particularly, it has been generally found that some communications have been made to the people of that tribe by white traders, or travellers, of the histories of the Bible. Still, there are cases on record, in which it will be found that no communication has been received from the white man, but that legends have actually come down through many generations of natives, referring, doubtless, to the early history of the world. Stanley tells us one very interesting legend, treating of the creation of man, which he heard from a priest. This legend calls the head of the human family *Kintu*. It describes how the human family grew, spread, and sinned, until Kintu, angry with his children, and sick at heart at the sight of their iniquities, left his family. Kintu had a son called *Maanda*, who looked constantly for his father in forest and mountain, until he received a message from Kintu that he would allow Maanda to meet him. Just then, however, Maanda killed his servant, and Kintu was so angry at the shedding of blood, that, it is said, he fled away for ever. The Kaffir

tribes seem to have a similar legend—only Kintu is called Unkulunkulu. He is by them, represented as being lost, and there is a curious custom among some of them, of crying for the lost Unkulunkulu. From these, and other similar traditions, it would seem that at one time a religious faith must have prevailed over a great part of Africa; and that, amid all these superstitions, idolatrous or sacrificial customs, legends, and tales, there is some faint belief in the existence of a God, in *some form*, and *somewhere*. It is, perhaps, another form of the Athenian worship of the "unknown God"; only, in cultured Athens, this belief ran side by side with learning, poetry, and science, while in Africa it is co-existent with murder, bloodshed, cruelty, rapine, and degradation.

Among the curses of Africa, that of the slave-trade is first and most disastrous. No sketch of the condition of the natives would be complete without a reference to it. Slavery has existed in Africa from the very earliest times, and constitutes what Livingstone strikingly called "an open sore of the world." We have to thank this indefatigable missionary explorer for much information upon this point, as well as for unsparing effort to abolish the practice. It is estimated, by competent authorities, that from half a million to a million of lives are annually sacrificed in the slave-trade, in Central Africa alone; but this estimate must be enormously increased if we take the whole of Africa into consideration. In the north, and east, Mohammedanism rules supreme, and Mohammedanism enjoins the practice of slave-holding. Arabs are among the bitterest foes of the African, in that they greedily follow the occupation of slave-dealer, and by so doing, inflict untold sufferings upon the populations among which they roam. The region of the Nile has long been a favourite one for

slave-hunting — Arab traders, assisted by white men, occasionally desolating the country, and inflicting untold horrors. At Khartoum, a kidnapping expedition would be openly fitted out and started for the country along the Nile bank. Were a war proceeding, this circumstance would be taken advantage of, and siding with the stronger party, the Arabs would assist in conquering the weaker, and then in capturing prisoners. Frequently, after securing a good number of slaves from the conquered tribe, the kidnappers turned round, and fought with their late allies, reducing as many of them as they could possibly catch, to the condition of slaves. Supposing that no quarrel, or intertribal war were going on, regular slave-catching raids were instituted by the lawless band, determined to succeed in their nefarious schemes at all risks. Villages would be surrounded at dead of night, the inhabitants surprised, the huts fired, the old people and infants barbarously murdered, and all the adult, and juvenile population above the age of infancy, marched off, in chains, to feed the slave-market. The consequence was, that in the Nile region, life and property were unsafe, agriculture and trade were paralysed, and the waste of human life was terrible, while so fearful were the cruelties inflicted upon the victims, that death itself seemed preferable. The Egyptian Government, however, has authorized Sir Samuel Baker, and others, to put down this slave-trading in the Nile districts; and the evil is very greatly diminished, although not utterly abolished. In his interesting account of his expedition, Sir Samuel thus describes the desolation inflicted by the slave-trade. "It is impossible to describe the change that has taken place since I last visited this country. It was then a perfect garden, thickly populated, and producing all that man could desire. The villages were numerous, groves of plantains fringed the steep cliffs

on the river's bank, and the natives were neatly dressed in the bark cloth of the country. The scene has changed. All is wilderness! The population has fled! Not a village is to be seen! They (the traders) plunder and destroy wherever they set their foot." At other places, the people informed him that the slave-hunters had cut the throats of many of the women, and dashed out the brains of the little children—looking on women and infants as useless articles of merchandise. In searching for slaves, Sir Samuel came upon these cargoes under all sorts of circumstances, and in all kinds of positions. On searching one vessel, apparently laden with corn and ivory, a suspicious smell came from the forecastle, and the searchers probed the corn with their steel ramrods. Presently smothered cries revealed the fact that the forbidden articles of traffic were underneath. Sir Samuel says, "The corn was at once removed, the planks which boarded up the forecastle and stern were broken down, and there was a mass of humanity exposed, boys, girls, and women, closely packed like herrings in a barrel, who, under the fear of threats, had remained perfectly silent, until thus discovered. The sail attached to the mainyard of the vessel appeared full and heavy in the lower part; this was examined, and upon unpacking, it yielded a young woman who had thus been sewn up to avoid discovery. I at once ordered the vessel to be unloaded. We discovered one hundred and fifty slaves stowed away in a most inconceivably small area. The stench was horrible when they began to move."

In Unyoro, and Uganda, slaves were dealt in so regularly and so unblushingly, that prices were fixed for victims of different ages. M'tesa, king of Uganda, monopolised the trade, receiving slaves and goods from the merchants. He then sent into the interior of the country, exchanged both

slaves and goods for ivory, and pocketed the profits. The price fixed by this potentate for a healthy young girl, was a first-class elephant's tusk, or a new shirt, or thirteen English needles. It may be imagined how keen the slave-traders were to take advantage of this cheapness of human flesh, and what immense profits were made out of a single drove of slaves. After Sir Samuel had advanced into the country, and got friendly with some of the chiefs, he found that the institution of slavery was a recognised one—that it was the custom to take revenge on the enemies of a tribe, by making a raid upon them, capturing their women and children, and selling them into slavery. Indeed, he found that, in some circumstances, parents would offer their own children for sale. It will be seen from these facts that the custom of kidnapping, and selling into slavery, all defenceless and conquered natives, had been made part and parcel of savage African life. Among the White Nile tribes, at one time, any number of boys could have been purchased for slaves, of their parents, while a large family of girls actually yielded revenues to the father, seeing that he always sold his daughters for wives, and exacted from twelve to fifteen cows for each one.

Of the horrors of the inland slave-trade, Livingstone and other travellers tell us dreadful tales. Around Lake Nyassa, the Victoria Nyanza, and some other districts in the plateau of Central Africa, are to be found the favourite hunting-grounds of the slave-stealing fraternity. In some of these districts, the country has been turned into a wilderness. Droves of prisoners are chained together, driven down to the coast, treated with utmost brutality on the march, and in very many instances, slowly killed by tortures indescribable. "The horrors of the middle passage," across the ocean, from Africa to America, have furnished

SLAVES ON THEIR MARCH FROM THE INTERIOR TO THE COAST.

a fruitful theme for the pens and tongues of philanthropists, when pleading for liberty, and freedom for the slave; but no worse horrors could be enacted than are daily enacted from the captured slaves driven down to the coast of Africa in these slave-stealing regions. The skeletons of those who have succumbed to their sufferings, line the roads; invalids are ruthlessly speared, and the brains of children dashed out, whenever their weakness seems to hinder the march. The population along the route, if not utterly rooted out, fly scared from the coming destruction, and roost in trees, or hide in caves: fruitful fields sink into a wilderness state, and villages are burnt to ashes. One traveller records the following in his journal: "Passed three hundred slaves, journeying from the Nyassa to the Mozambique coast. All were in a wretched condition. One gang of lads and women chained together with iron neck-rings, was in a horrible state, their lower extremities coated with dry mud and torn with thorns, their bodies mere frameworks, and their skeleton limbs slightly stretched over with parchment-like skin. One wretched woman had been flung against a tree for slipping her rope, and came screaming to us for protection, with one eye half out, and her face and bosom streaming with blood." Dr. Livingstone frequently refers, with indignation, to the scenes which he witnessed in connection with this traffic. Sometimes it would be an entry in his journal, like this: "Found a number of slaves, with slave sticks, abandoned by their master from want of food; they were too weak to speak, or say where they had come from." "Slave sticks" are long pieces of wood, with clefts cut in them; in these clefts are fastened the legs of the poor wretches, in order to prevent their escaping. At different times Livingstone records that he had passed the bodies of murdered, or starved slaves; and with the noble

generosity of an Englishman and a philanthropist, he protested against it, laying down his life in the end on behalf of the children of Africa. It has been estimated that around Lake Nyassa alone, the loss of population, on account of the slave traffic, exceeded fifteen thousand annually, while Dr. Livingstone calculated that not one-tenth of the captured victims ever survived the journey to the coast.

In West Africa, other forms of slavery prevail. Beside the general practice of *domestic* slavery, there is carried on a system of "pawns." This system enables a man who has by extravagance, or poverty, got into debt, to pawn his servants, relations, or children. The interest on the debt, or loan, is paid by the services of the pawned slave, but he himself remains in a state of slavery, till the debt is discharged or the loan is paid. In this way parents who would not consent deliberately to sell their children into slavery, pawn them, with the result, that when death or fresh misfortune happens, the slavery becomes irremediable. This system, it need not be said, works untold mischief, for the lender always looks to the chance of securing the services of the pawn *for life*, as his security and repayment. Mission annals from the west of the continent, contain many sad histories of the hardship and suffering caused by this practice.

Domestic slavery is the curse of the mission Churches on the West African coast. It has been observed that when a missionary stands up to address a congregation there, he views a population which is almost wholly composed of either slaves, or slave-holders. In the country around Abeokuta, some men will own hundreds of slaves, not so much for sale, as for the keeping up of their own importance, for wealth and importance are reckoned by the number of slaves which

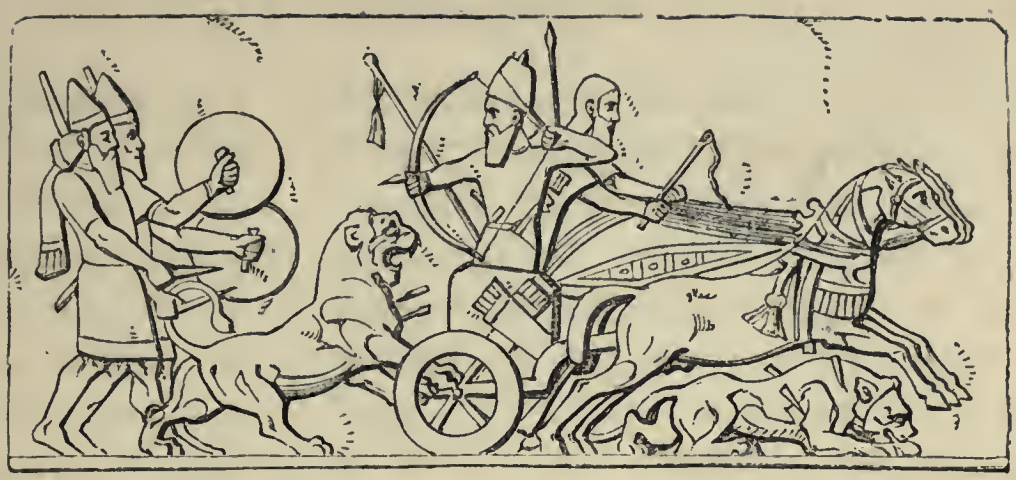
a man possesses. The usual price for a healthy young man or woman is about £15, but in case of scarcity or interference with the slave supply, the price rises to £25. Among the Churches founded by the Church Missionary Society, the following rule was adopted, and in some cases found to act as a check: "After much careful consideration the Society has decided that no Christian should purchase a slave, and that those who purchased them before their conversion should afford them time and opportunity to buy out their freedom, and in the meantime should provide for their Christian instruction." Still, in spite of checks and laws, the system has grown so greatly, that it is asserted by some who have means of knowing, that at the present day there is an increase rather than a decrease in the number of slaves. The Church Missionary Society has therefore quite recently decided, that any member of a Church in connection with that Society holding slaves, shall cease to be a member, and that all grants-in-aid shall be withheld from native Churches which countenance the practice. This is consistent with English feeling, and with New Testament Christianity.

The agents of the Congo mission find that they must ransom child-slaves in order to have any little ones to teach, or to train as they want. From £4 to £5 will buy a boy or girl on the Congo River. Several children have been ransomed from cruel bondage in this way, and are now under Christian training, in order to be fitted for instructors and teachers, another day.

Dr. Livingstone proposed to open up the country, to establish trading centres, to encourage the natives to cultivate articles of commerce, and by these means to second the efforts of Christian missionaries in suppressing slavery. Native labour *must* be the agent employed in developing

Africa's resources; and in order to inspire confidence, the system of slave-catching and slave-selling must be put down. Everywhere, Englishmen are recognised as the pioneers of freedom and religion; everywhere they are welcomed by the natives, and listened to respectfully.

From this brief sketch of savage Africa, it will be seen how great is the need for the Gospel. Civilization cannot precede the Gospel, but it will inevitably follow. The news of the redemption of the world by Christ Jesus never has failed to bestow temporal benefit, and never will. Dr. Livingstone, on his return to England, urged that agents of different societies should occupy Africa, and work to this end. Many societies have listened to his rousing words, and have obeyed. Many agents have gone forth carrying their lives in their hands, to labour on behalf of the people of savage Africa, and to turn them from darkness to light, and from the power of Satan to serve the living God.



II.

Explorers and their Explorations.

The desire to explore the interior of Africa has exercised a powerful fascination over the minds of travellers and explorers. They have looked toward that strange continent with eager longing, desirous to wrest from the Unknown the mysterious secrets of the hitherto almost unrevealed land. A vast array of names come up before the mental vision, as one recalls the explorers of Africa. Barth, Richardson, Vogel, Mungo Park, Bruce, Landers, Clapperton, Schweinfurth, Gordon, Cameron, Stanley, Kirk, Speke, Grant, Burton, Baker, Petherick, Livingstone, Elton, Van der Decken, Serpa Pinto, Linant, Long, Du Chaillu, Mademoiselle Tinné, and many others, have left on record tales strange, but true, of the country, its inhabitants, and features. These explorers, while serving the interests of scientific and geographical discovery, have served in an equal, if not a greater measure, the interests of the kingdom of Christ; for while unfolding to learned assemblies, and the general public, the results of their researches, they have moved Christian hearts to pity at the thought of so many millions of lost fellow-creatures—lost to knowledge, civilization, and religion. They have told of a world "lying in wickedness," far from the Gospel ken, and Gospel influ-

ences; they have depicted human nature sunk in shame, degradation, and suffering, unhappy to a large extent in this life, and unconscious of any hope for the next, and these accounts have enlisted the sympathies of many Christian hearts. Thus, exploration has opened up a path for the Gospel, and has prepared the ground for the seed-sowing of the Word of Life.

The earliest attempt at African exploration was made by Prince Henry of Portugal, who, in the fifteenth century, fitted out ships to explore the African coast. After many trials, and many years of labour, much of the coast of Africa was discovered and visited by Portuguese vessels. In process of time, Sierra Leone was reached, and the Cape of Good Hope doubled. Bartholomew Diaz, the sailor who first doubled this Cape, gave it the name of "Cape of Tempests." A passage to India was discovered by these Portuguese ships, which sailed round the Cape of Good Hope, and across the Indian Ocean, thus determining finally the size and shape of the continent of Africa. Following the lead of the sailors, Portuguese missionaries settled in the kingdom of Congo, in the seventeenth century. The French also made conquests in the north of the continent, the Dutch and Danes on the east coast, and the English in the south. Cape Colony was first taken by the Dutch, about 1650, but in 1806 this colony was taken possession of by England, and has ever since continued an English colony. With the advent of the Portuguese, the slave-trade commenced. They captured specimens of the African tribes along the newly discovered coasts, in order to bring home, and this, repeated on a larger scale, led to the kidnapping of thousands to feed the slave markets of the Colonies, the West Indies, the Spanish Main, Brazil, and America. By-and-by this slave-trade began to

present a serious obstacle to the progress of exploration. Slave-catchers and slave-dealers were guilty of such cruelty and crime, that in common self-defence the people rose against them whenever they ventured far into the country without sufficient force; while, unfortunate travellers, penetrating into the interior without arms or escort, were ruthlessly murdered by the natives, as a measure of self-defence. In the course of the three hundred years which followed upon the discovery and conquest of parts of Africa by the Portuguese, millions of the natives were captured and conveyed into slavery, whole tribes were decimated, vast tracts of country were laid waste, and geographical exploration was rendered almost futile. During the present century, however, English hearts and English efforts have been directed to the stamping out of this great curse, and to such good purpose, that everywhere, from north to south, and from east to west of that great continent, the name of Englishman is synonymous with the idea of freedom. Not only so, but geographical and scientific exploration revived, and hosts of explorers rose up, one after another, to go forth, devoting themselves to the opening up of Africa.

In 1795, Mungo Park explored Abyssinia, the Niger, and portions of the West Coast, under the direction of a society of English gentlemen. After returning, he published the narrative of his escapes and discoveries, from which arose a great desire on the part of English people to know more of the African continent. In 1805, Park was sent out by the Government, in command of an expedition, to decide whether the Congo and Niger were one and the same streams; but, unfortunately, after losing about forty white men by fever, ague, and other illnesses, he was drowned at Boussa. Tuckey, Bowditch, Lander, and Clapperton, were despatched on expeditions, either at their own cost, or at

the cost of others, to examine the West Coast, and its adjacent countries; but the deadly climate succeeded, in almost every case, in putting an end to the work. Still, with every attempt, fresh knowledge was gained, and with it, fresh zeal to pursue the quest. Meanwhile, in South Africa, missionary explorers were at work, travelling among the natives, and examining into their customs, country, climate, modes of life, and superstitions.

Little however was known, until Dr. Livingstone, leaving for a time his station at Kolobeng, penetrated into the heart of the Kalahari desert, and discovered Lake Ngami. This inland sea had been talked of, dreamt of, and delineated upon maps, for some long years before its existence and its whereabouts were finally settled. Dr. Livingstone had been for eight years settled among a tribe of the Bechuanas, doing quiet, steady missionary work, and not without pleasing results. But in 1849, he arose, in company with Messrs. Oswell and Murray, to seek out new fields for the exercise of mission effort. He measured the distances travelled by a "trocheamer," an instrument which, when fastened on the wheel of the wagon, records and registers the number of revolutions made. By multiplying the number of revolutions with the circumference of the wheel, the actual distance travelled on a journey can be at once found. He first of all came to the river Zouga, a beautiful stream with well-wooded banks. The natives told Livingstone that this river came from a country full of rivers and large trees. He says, "This was the first confirmation of statements I had heard from the Bakwains, who had been with Sebituane, that the country beyond was not 'the large sandy plateau' of the philosophers. The prospect of a highway capable of being traversed by boats to an entirely unexplored and very populous region, grew from that time forward stronger and stronger

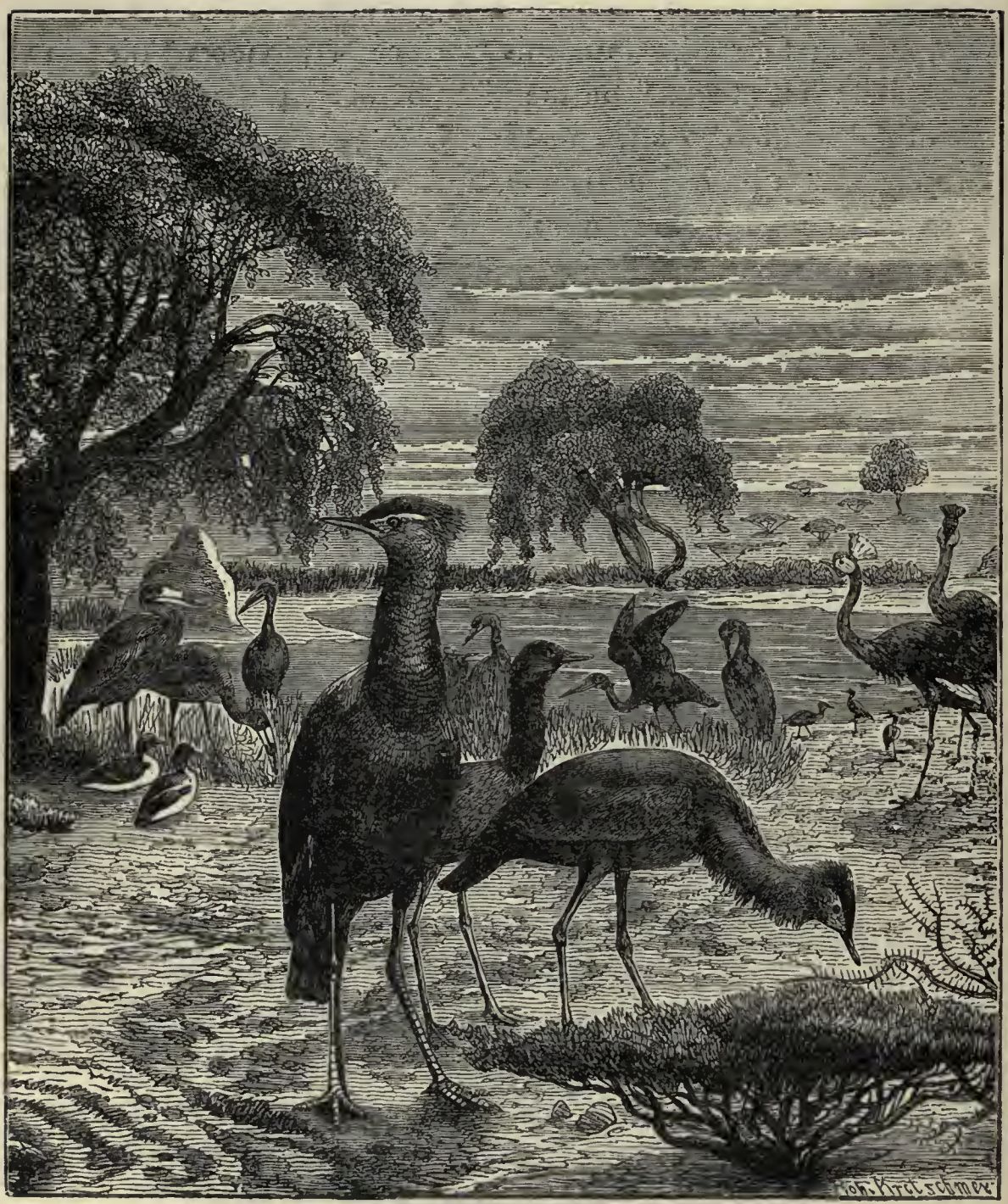
in my mind; so much so, that when we actually came to the lake, this idea occupied such a large portion of my mental vision, that the actual discovery seemed but of little importance. On the first of August, 1849, we came to the north-east end of Lake Ngami, . . . and for the first time, this fine-looking sheet of water was beheld by Europeans." After this discovery, Dr. Livingstone returned to the Cape, and having accomplished one or two other short journeys, sent his wife and family to England, while he started afresh on a journey of discovery. He hoped to meet Mrs. Livingstone in England, two years from that time; but, as it turned out, five years were spent in toilsome exploration before the severed ones met again. During that interval, the traveller journeyed from Cape Town to St. Paul de Loanda, in Angola, on the West Coast, and from there, across Southern Central Africa, to Quilimane, on the East Coast. During this journey he discovered the Zambesi, and conceived the idea of opening up the country to European commerce. He then came to England, and recounted the story of his discoveries. He told of long stretches of luxuriant country, of noble rivers, of magnificent trees, of friendly chiefs, of kindly disposed natives, and of a region awaiting the light of truth. As he told his wonderful story in the hesitancy of speech which characterized one who had long forgotten his mother-tongue, the enthusiasm of multitudes was aroused on behalf of African research and African missions. After issuing this story in a volume, he returned to Africa on March 10th, 1858, to follow up the discoveries he had made; explored the Shire, and Zambesi, afresh, sailed over Lake Nyassa, and journeyed to the Makololo country. During this tour, he suffered bereavement by losing his faithful wife. Mrs. Livingstone had sailed to the East Coast in the *Gorgon*, with some members of the Universities'

Mission, and soon after landing, died of fever at Shupanga, April 27th, 1862. Returning again to England for a brief space, he made preparations for another journey into the interior of Africa. "His object was now to proceed as nearly parallel as possible to the course of the Rovuma, to reach the northern end of Lake Nyassa, and to ascertain whether this lake and Lake Tanganyika joined waters. From thence he would endeavour to extend his explorations northwards on the chain of lakes, working upwards towards the Nile sources." This was a hazardous undertaking; a German explorer, Dr. Roscher, had been murdered in 1860, while engaged upon similar researches; but still Livingstone was not dismayed. Everywhere he found that slavery was "the open sore" of Africa; upon every occasion he endeavoured to combat it, and continually he found that it was opposed to the mental and spiritual upraising of the people. Being now British consul, he could exercise some degree of authority, and always was this authority used in the interests of science, humanity, and religion. During this journey, his Johanna men deserted him, and raised a story of his death; but many, who knew Livingstone, disbelieved this story. A search was instituted for him, and it was found that he yet lived. After a while he became lost again, and a second "Search Expedition" was organized under the direction of Livingstone's son and others. While this was proceeding, however, to the interior, it became known that an energetic American, commissioned by the *New York Herald*, and named Henry Stanley, had found the lost traveller at Ujiji, and had succoured him. In 1872, Stanley left the great explorer, who could not be persuaded to relinquish his task and return home. He had other work yet to accomplish, and was determined to succeed, or die. But in order to fulfil these tasks, he had to

travel through an unhealthy country, and this in a rainy season, which combination of circumstances meant *death* to a weakened frame. Lower and lower he sank, yet ever "pushing forward," until this "prince of pioneers" died in a lonely hut at Illala, on the night of May 4th, 1873. The faithful band who accompanied Livingstone, embalmed his body after a primitive fashion, and wrapping up the corpse so as to remove the appearance of its being a dead body, bore their burden faithfully, through all sorts of obstacles, over a thousand miles of country, to Zanzibar, where it was reverently coffined, and shipped for England. David Livingstone lies now in Westminster Abbey, a hero among heroes, a prince among princes. And, although vanished from the land of his adoption and the work of his heart's best love, his words remain with us, urging to fresh conquests on behalf of Christ's kingdom.

Sir Samuel Baker's travels and explorations were confined principally to the Egyptian, Soudan, and Nile regions. This gentleman was commissioned by the Khedive to suppress the slave-trade of the White Nile, and to annex a large portion of equatorial territory to Egypt. This was done, at least to a very large extent; commerce was encouraged, a form of government established which promised protection to the people, and the way opened up for the introduction of mission labour, and mission agents. By the accomplishment of these ends, the great lakes of Central Africa were opened up to traffic, and safety of life and limb secured to travellers, whether missionary, scientific, or trading. Sir Samuel found that the country of the White Nile was subjected to a regular system of brigandage. In order to secure the needed supply of slaves for the markets, various merchants of Khartoum, subjects of the Egyptian Government, were in the habit of occupying fixed stations in special

districts, by which means they could sweep the surrounding country, kill, burn, torture, take prisoners, and drive off the



AFRICAN BIRDS.

human cattle to the best market. One trader had as many as 2,500 Arabs in his employment, paid to ravage the equa-

torial regions, and these men were divided into companies, and commanded by officers, exactly like regiments of soldiers. Another slave-trader assumed authority over ninety square miles of territory, and by his lawless bands inflicted destruction, bondage, or death upon thousands of families. But, armed with authority, and supplied with men and arms, Sir Samuel suppressed the slave-trade in those regions to which he was especially appointed. Ismail, the then Khedive, succeeded largely in ridding that part of Africa under his jurisdiction, of the terrible curse, and so indirectly opened up the country from the Egyptian side, to civilization and Christian influences.

Colonel Gordon succeeded to the work commenced so ably by Sir Samuel Baker, and under his rule further improvements were effected; the government has been more firmly established, and security for life and property assured. Further plans have been inaugurated, which will result probably in throwing open the heart of Africa to civilizing and Christianizing influences. Among other things, a railway is projected from Cairo to Khartoum, which will, when finished, ensure direct and speedy communication by rail or river with the country bordering on the Equator. Dr. Schweinfurth, a recent traveller through the same regions, has borne testimony again and again to the fact of the suppression of the slave-trade by Sir S. Baker, and the establishment of better government. Consul Petherick travelled over the same district as that explored by Baker, and Schweinfurth, and fully endorses their statements as to the terrible effects of the slave traffic upon a beautiful region. Upon one occasion, he found that a raid of the kidnappers in the villages around Gondokoro, resulted in the capture of 351 negroes, and 3,000 head of cattle. These were divided in equal portions among those who took part in the nefarious work. As he travelled there

some few years before Baker had authority to suppress the slave-trade, he saw it in all its hateful features, and bears ample testimony to its desolating effects. He gives the following mournful song, as one sung by the rescued slaves, to express their feelings at the losses sustained by robbers and slave-stealers :

" Why did you steal my cattle ?
I am an orphan ; why did you steal my cattle ?
Were my father alive, you would not have dared to do so ;
He is no more, and I am unprotected.
Give me back my cattle :
I am an orphan ; oh, give me back my cattle ! "

An Italian explorer, named Miani, pursued his researches into the condition of the people of this Nile region, and extended these researches into the Nyam-Nyam territory, where he found dwarfs, and cannibals. Colonel Long also followed in the same pursuit. A lady explorer deserves mention here—Mademoiselle Tinné, a Dutch lady, who is said to have been the first European female who ventured *alone* to brave the hardships and dangers attending the work of exploration. Lady Baker, Mrs. Livingstone, and Mrs. Petherick accompanied their husbands in the same work, but Mademoiselle Tinné was alone, save one or two devoted female friends who accompanied her and shared her hardships. This little party was broken up by death in 1863.

The travellers Speke and Grant spent some time in exploring the lake regions of Central Africa. They met with Baker at one point, and exchanged information. The two travellers had reached Gondokoro from Zanzibar, Speke having walked the whole way. " Grant was in honourable rags, his bare knees projecting through the remnants of trousers that were an exhibition of rough industry and tailor work." At Kamrasi's capital they had experienced

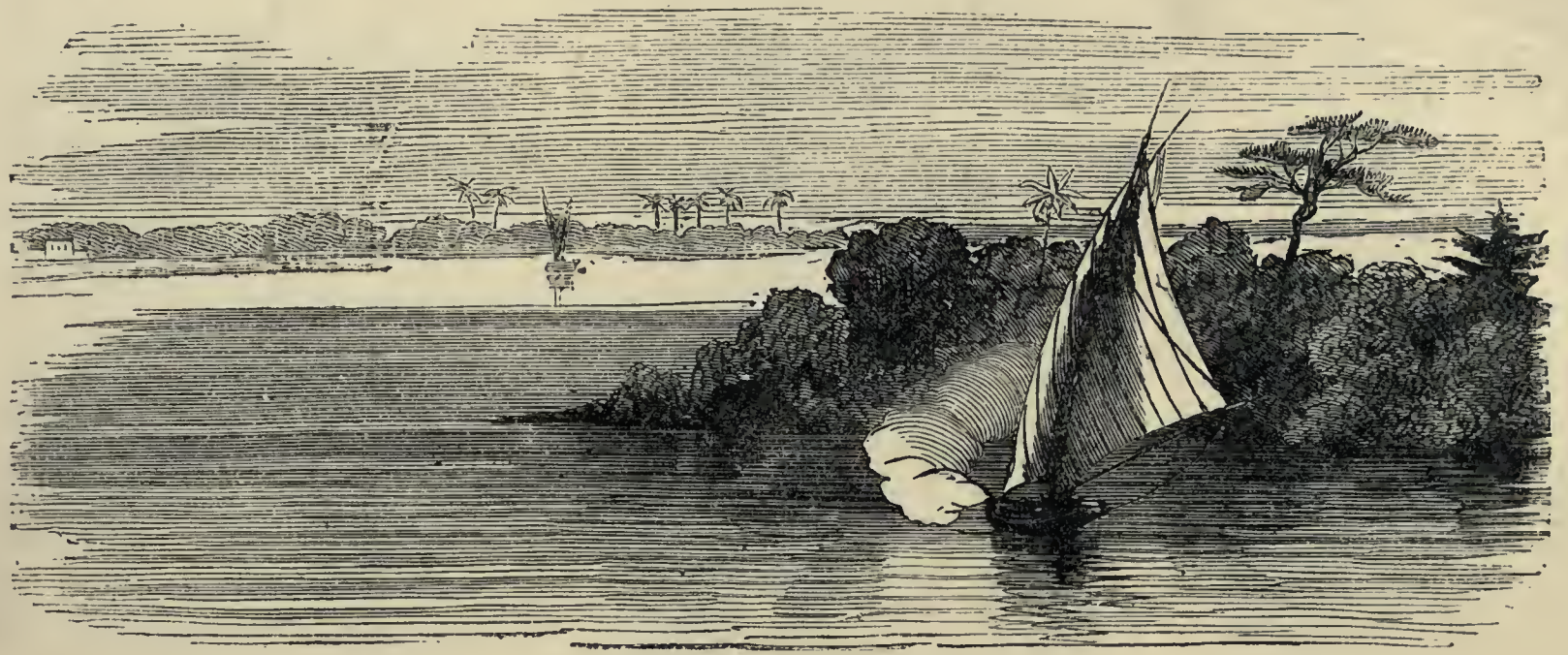
vexatious delays, and had been subjected to numberless exactions. These, Baker found to be repeated, and even surpassed in his case, for, to crown all his demands, Kamrasi made a proposition to exchange wives. Baker met this demand with the presentation of a loaded pistol, assuring Kamrasi, that if he mentioned Lady Baker again, he should be instantly shot dead. This incident proves how full of danger African exploration is for ladies.

Speke explored the Victoria Nyanza in 1858, for the first time, but meeting with objections to his statements, returned to the continent in 1860, in company with Grant, to verify and add to his former explorations. They then met with M'tesa, king of Uganda, and formed by no means a flattering opinion of that potentate, for his conduct to them was anything but encouraging or conciliatory. Although fully exploring the Victoria Nyanza, their solution was not accepted in all quarters; as by many it was believed that the Albert Nyanza and Lake Tanganyika were one and the same sheet of water. One party of geographers held to this opinion, while another section believed that they were really distinct lakes. The questions of the sources of the Nile were still unsettled, and an Anglo-American expedition was fitted out, with Mr. Henry Stanley at its head, to decide the matter.

The *New York Herald*, and the London *Daily Telegraph* furnished Mr. Stanley with funds for this enterprise. Two years previously, he had found Livingstone, and had achieved fame by the way in which he had accomplished that feat. He went at this task with a will, and started from Bagamoyo on the Zanzibar coast, on the 17th November, 1874, with a retinue of 356 souls, prepared to win his way by force of arms or tongue, through the continent to the goal of his ambition. Difficulties came upon him thick and fast. With the people of Ituru, he had to fight a "three

days' battle," and lost twenty-eight men killed and wounded. At other times, numbers of the people were sick, and caused delay, because of their inability to proceed. Nevertheless, in spite of all obstacles, Stanley reached the Victoria Nyanza, and commenced his voyage in the *Lady Alice*, which boat had been carried to that point in sections, on March 8th, 1875. The story of his voyage around the coasts of this inland sea is peculiarly interesting. He describes the rocky promontories, the bold cliffs, the wooded heights, the deep bays, and the fertile plains which skirt the shores of the Victoria Lake. In the distance, snowy mountain ranges would appear, and sometimes rushing rivers would hasten down to swell its blue waters. The lake swarmed with hippopotami and alligators; while around its borders were tribes of naked savages, who only longed for the chance of getting the travellers into their barbarous hands. Stones and spears were flung at them; threats were yelled out from hundreds of savage throats; famine, storm, and hardship dogged their footsteps, but after two months of gallant endeavour, Stanley returned to the point from which he had started, and proved that the Victoria Nyanza was a vast inland lake, and the chief source of the Nile.

During this tour, Stanley made King M'tesa's acquaintance, and soon formed an opinion quite contrary to that of preceding explorers. This king's capital is called Rubaga, and is situated on the summit of one of the dome-shaped hills of Uganda. Four beautiful roads lead up the hill; fences line the roads, and winding paths connect each road, leading through beautiful gardens and luxuriant fruit trees. M'tesa was surrounded by barbarous state, and hundreds of noisy instruments heralded his approach. He was dignified in manner, and gorgeously dressed, while a certain amount of civilization existed at his court and capital. Moreover,



ON THE WEST AFRICAN COAST.

M'tesa had greatly improved since the time when Speke and Grant had seen him, for he had left off many barbarous customs and savage traits, and had adopted Mohammedanism. An Arab mollah, or priest, had visited M'tesa, and had secured his outward adhesion, at least, to the Mohammedan faith. As the result, M'tesa had given up drinking, observed the Moslem Sabbath, and adopted many civilized customs. Stanley so admired M'tesa that he resolved to attempt his conversion to Christianity, and with that view proceeded to instruct the king daily in the principles of the Christian religion. Captivated with the notion of being powerful and honoured, like Englishmen, M'tesa applied himself heartily to the work of learning; and, as far as head knowledge went, soon reached a very creditable stage. He then commanded his people to observe *two* Sabbaths, weekly,—the Moslem, and Christian,—wrote out the Ten Commandments on a board for daily reference, and after reading the Bible with "Stamlee,"—as he called the explorer,—ordered his Waganda writers to copy out an abridgment of the Bible. Finally, he summoned a council of his chiefs and people, and after asking their opinion, declared his intention of adopting the Christian faith as the national faith of Uganda. It seems likely that his adoption of Christianity, was more a matter of policy, and form, than the adhesion of the heart. It is a fact, however, that he expressed his desire for the presence and instruction of Christian teachers; and missionary effort has been put forth among his people by the Church Missionary Society, in response to his appeal. Of that mission and its work, we shall have more to say further on.

Leaving Uganda, Stanley pressed forward to explore the Muta Nzige, but his Waganda warriors deserted him, and he was forced to return. But he discovered a new branch

of the Nile, which he named the Alexandrian Nile, and formed the idea that the *ultimate* sources of the river of Egypt would be found in other lakes. Still, this mystery was unsolved. He also visited the court of Rumanika, a gentle, kind old native king, and spent some pleasant time with him in Karagwe. He also met with Mirambo, a robber chief, who ravaged a district of ninety thousand square miles, and formed an alliance of brotherhood with him. By this means he doubtless escaped his bloodthirsty attentions, and went on his journey in peace.

Messrs. Wilson and Felkin, of the Church Missionary Society, in their recently published volume on "Uganda and the Egyptian Soudan," assert that the *final* source of the Nile is to be found in the Albert Nyanza. Mr. Felkin thus sums up the result of his geographical explorations: "The mystery which for so many ages has enveloped the mighty river is now solved, and lies open before me; for I have been permitted to trace the Nile through Egypt up to the Victoria Lake, and thence to its home in the Albert Nyanza, and I claim the honour of being the first Englishman who has seen both the Victoria, and Albert Lakes, and returned in safety to England." It would seem as if successive explorers were destined to unravel the mysteries yet remaining in connection with the Central African lake system, so that conjecture shall be replaced by certainty, and probabilities by hard facts.

Lieutenants Cameron and Murphy, accompanied by Dr. Dillon, come next in our list of explorers. They started for Lake Tanganyika, in 1873, in search of Livingstone; but by the time they had arrived at Unyanyembe, they were all sick with the malarious fever of the coast. Six hundred miles, "straight as the crow flies," have to be traversed, through malarious marshes, Mirambo's savages, tsetse flies,

ague-laden air, and various other obstacles. It is not till the traveller reaches the high table-land, that he breathes healthy air, or has a chance of travelling without loss of life. All three travellers in Cameron's party had fever, and Dr. Dillon shot himself while in the delirium which accompanied it. Murphy then turned back to the coast as soon as able, while Cameron resolved to struggle on alone toward the lake. After a weary journey he reached the lake. "At first," he says, "I could hardly realize it. Lying at the bottom of a steep descent was a bright blue patch about a mile long, then some trees, and beyond them a great grey expanse, having the appearance of sky, with floating clouds. 'That the lake!' said I in disdain, looking at the small blue patch below me. 'Nonsense!' 'It is the lake, master,' persisted my men. And then it began to dawn upon me that the vast grey expanse was the Tanganyika, and that which I had supposed to be clouds, the distant mountains of Ugoma."

Cameron journeyed to Ujiji, in order to obtain the papers and journals of Livingstone, who had already sunk under the combined attacks of fever, exposure, and exhaustion. After performing this task, he determined to explore Lake Tanganyika, in order to discover its outlet, and to notice the rivers which act as "feeders." An immense number of rivers discharge into it, for during Cameron's voyage around about two hundred and fifty miles of it,—or about half its length,—he counted over one hundred of these "feeders." Elephants, crocodiles, hippopotami, and crafty natives are to be found during the whole length of the lake, while the shores are fringed by high, cavernous, beetling rocks and cliffs, which give a fantastic appearance to the whole lake. On the east side of this lake the population has almost been destroyed by the slave traffic; but in the west the people were more safe, the country is more fertile, and the

slave-catchers almost unknown. Out of this lake the Lukuga sets, carrying off its surplus waters, conveying them into the Lualaba, and thence into the Congo, from which they pour into the broad Atlantic. This theory has recently been confirmed by the observations of Mr. Hore, the missionary navigator of Lake Tanganyika, and agent of the London Missionary Society.

The mystery of the Congo, with its connecting rivers, Lualaba and Lukuga, still remained, and this mystery presented irresistible attractions to Stanley. He had spent two years in exploring the Victoria Nyanza and its surrounding country, and now looked longingly at this unsolved problem of Western Africa; indeed, it was not known whether this river system really flowed into the Nile region and fed the Egyptian river, or went away to the West Coast; and this was the mystery which Stanley set himself to find out. So, having marshalled his hundred and forty followers—all that remained to him of the three hundred and fifty who started two years previously—he harangued them, and encouraged them to take up, with him, this brave enterprise. They had need of bravery and endurance, for, compared with the task which yet lay before them, all that had gone before was mere child's play. Cameron had longed to pursue the Congo to its mouth, but the insuperable difficulties the feat presented to an almost lonely traveller, induced him to turn aside and walk "across Africa" in a south-westerly direction. He visited Kasongo's country, struck the Lualaba at various points, travelled through Bihé, and the coast lands, so finding his way to the Atlantic Ocean.

In setting himself to explore the Congo, Stanley commenced a frightful task. He first of all penetrated the three or four hundred miles lying between Ujiji and Nyangwe, a place situated on the Lualaba. Livingstone

had entertained the theory that this great river would prove to be the Nile, as it flowed from Nyangwe in a northerly direction; but Cameron proved that its level was a hundred feet *lower* than that of the Nile, therefore it could not possibly flow upwards into that river. It was also proved that the river conveyed *five times* the volume of water past Nyangwe, compared with the Nile at Gondokoro, and that therefore some mightier outlet must be found for it. This was the problem; it could only be solved by a long and perilous journey through forests, savages, and unknown, but much-feared dangers; still Stanley determined to succeed or die in the attempt.

He and his party set out from Manyuema, and commenced to penetrate the forests which lined the river banks on both sides for fifteen hundred miles. A large Arab party accompanied him as escort, during the first stages of the journey, and these men cut down trees in order to make a track for the explorers; but the forest was so dense, that daylight could not penetrate. Stanley says, "Every leaf seemed weeping. Down the branches, creepers, and vegetable cords the moisture trickled, and fell on us. Overhead, the wide-spreading branches in many interlaced strata, each branch heavy with broad thick leaves, absolutely shut out daylight. We knew not whether it was a sunshiny day, or a dull, foggy day, for we marched in a feeble, solemn twilight, such as you experience in temperate climes, an hour after sunset. It was so dark sometimes that I could not see the words, recording notes of the track which I pencilled in my note-book." For a fortnight or so, this kind of struggle with Nature's forces went on. Swamps, watercourses, immense creepers, thorns with formidable hooks, which tore the flesh of the men, sickness, darkness and gloom, at last dismayed the party, while the Arabs began

to talk of desertion. Then, said Stanley, "I will take to the river! To-day I will launch my boats on that stream, and they shall not leave it until I finish my work." Thus commenced four months of exploration by water—a time of unparalleled danger, risk, and daring.

During those four months, Stanley and his men floated down fourteen hundred miles of splendid river-way, and passed the mouths of many large rivers which poured their tributary streams into the Congo. One of these rivers, the Ikelemba, is so magnificent a volume of water, that its stream does not mingle with that of the Congo for one hundred and thirty miles below the confluence. Hundreds of uninhabited well-wooded islands graced the river, and in these the explorer and his men were thankful to take refuge from the attacks of the savage cannibal natives who lived along its banks. These cannibals would pursue the little fleet, shouting "meat, meat"; and so fierce and blood-thirsty were they, that thirty-two battles had to be fought with them during that part of the journey. Frequently, the boats would be surrounded by the canoes of the natives, so that they could not escape by means of speed. Their only resource then, was to moor the boats in the middle of the stream, raise a bulwark of shields, and await the attack, which always ended in the victory of the explorers, and the baffled rage of the enemy. Almost all the members of the Expedition were wounded, some had died of small-pox, others had been drowned, while yet others had been killed. The Arabs, who had engaged to accompany the Expedition down the stream, keeping them company along the river banks, through the terrible forest, fled, dismayed, and Stanley knew that he must fight his way to the bitter end, if he would save his life, or accomplish his object. At last, twenty-two canoes were taken as spoil from the natives,

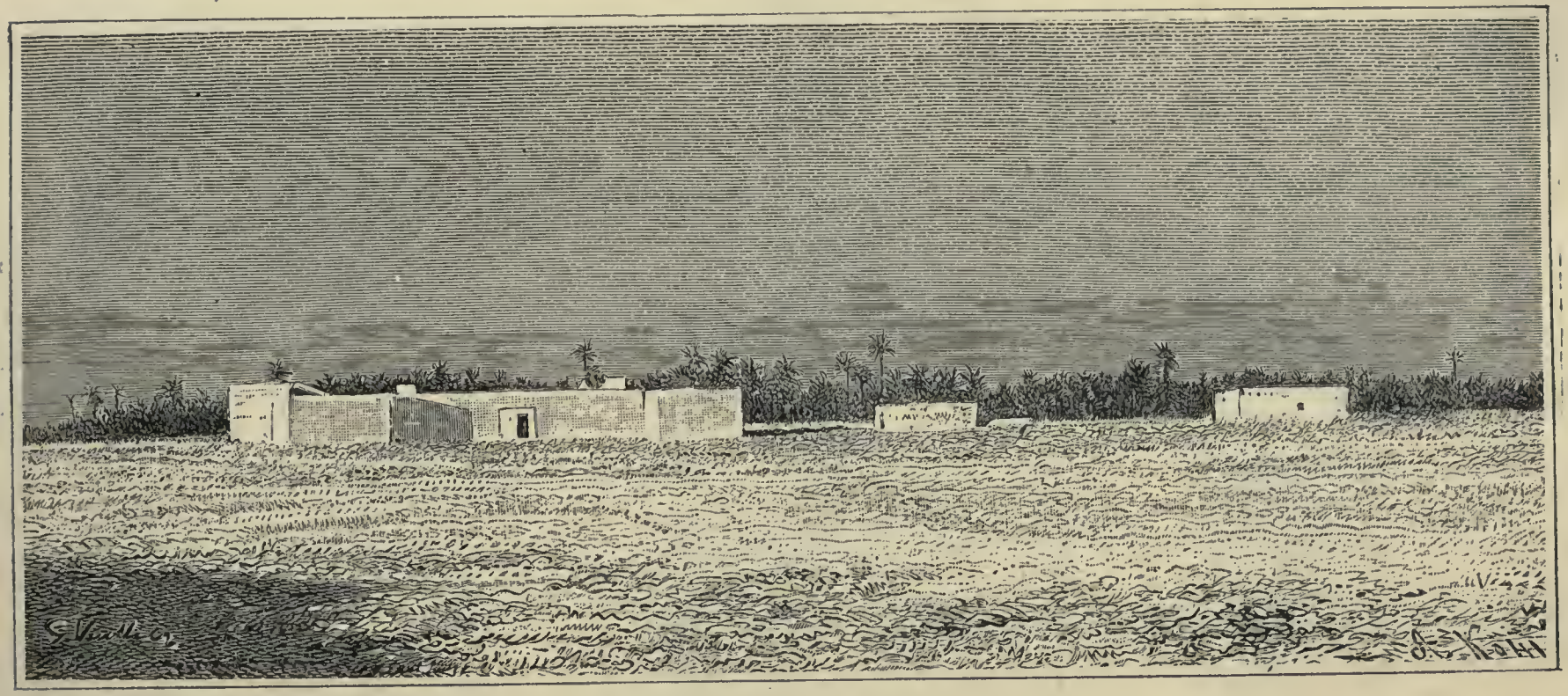
and in these, the whole of the Expedition embarked, prepared to reach the open sea.

The Congo flowed northward still, although the Equator was passed, so that Stanley was just as undecided as to the outcome of the quest, but he had ventured too far into the wilderness to retrace his steps. By-and-by, he came to Stanley Pool, and here the character of the river changed. The stream, reinforced by enormous volumes of water from its tributaries, had broadened into four thousand yards in width. Many cataracts had been passed, before, not without loss of life; but here they had to encounter terrible chasms and falls, down which it would have been sheer madness to have urged their descent. True, the yells and attacks and showers of poisoned arrows had become less, for the natives on both sides the stream were either better disposed to the explorers, or less cannibal in their nature. But the Congo had narrowed into an impetuous torrent of twelve hundred yards, and this deep volume of water rushed over giant rocks. Stanley says, "It was no longer the stately stream, whose majestic beauty, noble grandeur, and gentle uninterrupted flow fascinated us, despite the savagery of its peopled shores; but a furious river rushing down a steep bed, obstructed by reefs of lava, projecting barriers of rock, and lines of immense boulders, winding in a crooked course, through deep chasms, and dropping down over terraces, in a long series of falls, cataracts, and rapids. Our frequent contests with the savages, culminated in tragic struggles with the mighty river, as it rushed and roared through the deep yawning pass that leads from the broad table-land down to the Atlantic Ocean. With inconceivable fury, the Livingstone sweeps through cliff-lined gorges into the broad Lower Congo." As before mentioned, Stanley had re-named the Congo *The Livingstone River*, out of reverence to his dead hero.

During the next part of the journey, two hundred miles of cataracts had to be passed; cliffs lined the banks of the river, ranging from six to fifteen hundred feet in height; but, notwithstanding, the canoes had to be dragged over these cliffs, when they were not swept away, which sometimes happened. Stanley himself was shot like an arrow down two falls, only escaping by a kind of miracle; while many of his men were carried to destruction, in the same way. Frequently a smooth stretch of river would invite them to try voyaging again; but, ere long, other and more dreadful cataracts would be reached, and every effort must be made to get out of the stream, for dear life, boats, and all. In one day three canoes and eleven of his party were thus carried away. Kalulu, and Frank Peacock—two of his dearest helpers—perished in this way. Hard work, insufficient food, sickness, daily loss of life, insubordination, desertion, and contests with the natives, distinguished this part of the descent, until it seemed as if they would all lay their lives down in the attempt to unravel the mystery of the Congo. But at last they almost reached the sea, and then Stanley led his men overland to Boma, where he knew he should find English people and English kindness. The mouth of the Congo was found to be ten miles wide, and through it were poured two million of cubic feet of water into the ocean, *every second.* They had travelled or voyaged over seven thousand two hundred miles, and had lost one hundred and fourteen members of the Expedition. Only a remnant survived to tell the tale of that terrible eight months' journey. In regard to it, Mrs. H. Grattan Guinness impressively says: "And through all those seven thousand miles, and among all those countless people, kindreds, and tongues, and during all those long months and years, Stanley did not meet one single Christian; or

see a solitary man, woman, or child who had ever heard the Gospel! He gazed on the faces of men representing tribes numbering many millions; but to none of them had the message of mercy ever been proclaimed, to none of them had the glad tidings of salvation and eternal life, through Jesus Christ, ever been carried."

Lake Nyassa is a long and somewhat narrow body of water lying to the south of the Equatorial lakes. Consul Elton, Dr. Livingstone, Mr. Young, Mr. Cotterill, and Drs. Laws and Stewart, have all successively explored this lake. The swamps of the surrounding region furnish homes for large herds of elephants. Livingstone, on one occasion, saw eight hundred of them; while soon after, he records passing "two miles of elephants." Nyassa is encircled by hills, broken by deep gullies and bays, down which, sudden and furious storms sometimes sweep, threatening shipwreck to all the craft upon the lake. The elephant-marshes afford fine sport to the explorers, and some of them experienced hair-breadth escapes. It was in this district that Dr. Livingstone was robbed of his medicine chest by two slaves on whom he had taken compassion. He knew what that loss meant; and writing in his diary, he says, "I felt as if I had received sentence of death." Henceforth, he was at the mercy of African fever, which attacked him time after time until he succumbed. Nor was he the only explorer who got disabled, and finally conquered by the malarious influences of the Nyassa country. Bishop Mackenzie, of the Universities' Mission, died in the Shiré swamps, having lost his quinine through the upsetting of a canoe. Roscher, the German explorer, was murdered at a little village near Nyassa. Mrs. Livingstone died of fever near the river Shiré, which flows into the lake; and Consul Elton sank into the arms of death at a spot to the north of it. Other explorers



AN OASIS IN THE DESERT.

and mission pioneers have since died in the same region. Still, the work is going on; missionary explorers are at the task, opening up different parts of the country, and constructing roads, over which mission stores, and the appliances of civilized life shall be safely conveyed to the interior. Messrs. Hore, Hutley, Thomson, Mullens, and Dodgshun, did pioneer work of this kind between the coast and Tanganyika; and although some of them laid down their lives in the attempt, to a very large extent success has crowned their efforts. Stanley has returned to the Congo, resolved to do his best towards opening up that part of Africa to civilization; while the agents of the Congo (or Livingstone) Inland Mission, are working with self-denying zeal for the material and spiritual good of the natives in the Congo region.

In looking back upon Livingstone's explorations, one cannot but feel that, above all things else, he was a *Missionary* explorer. He could, and did, serve the cause of science; he could, and did, act as the apostle of humanity, and civilization; but he never forgot that his first aim was the *evangelization* of Africa. At first it seemed as if he took the most roundabout way of attaining this end. It might have seemed best to some minds, had he continued at the routine work of a mission station; but he was too much a missionary to sit down contented until he had *opened up a new world* for mission labour. In order to do this, many kinds of work were needed, many faculties had to be exercised, so that he could be all things to all men. His own words are: "My views of what is missionary duty, are not so contracted as those of persons whose ideal is that of a dumpty sort of a man, with a Bible under his arm. I have laboured in bricks and mortar, at the forge and carpenter's bench, as well as in preaching, and medical practice."

Again he says, "As I have elsewhere remarked, I view the end of the geographical feat as the beginning of the missionary enterprise. I take the latter term in its most extended signification, and include every effort made for the amelioration of our race. Every man in his sphere, either knowingly or wittingly, is performing the will of our Father in heaven. Men of science searching after hidden truths, soldiers battling for the right against tyranny, sailors rescuing the victims of oppression from heartless men-stealers, merchants teaching the nations lessons of mutual dependence, and many others, as well as missionaries, all work in the same direction, and all efforts are over-ruled for one glorious end."

III.

Missionary Enterprise.

There are three principal fields of missionary labour in Africa; viz., the West Coast, South Africa, and various parts of the East Coast. On the West Coast, we find agents and stations belonging to the Wesleyans, the Church Missionary Society, the Baptists, the Scotch United Presbyterians, the American Presbyterians, and the Basle Missionary Society, besides those of one or two smaller bodies. In the South African colonies, are to be found agents and stations of German missions, French missions, Paris Protestant, Finnish Lutherans, Moravians, Free Church of Scotland, Rhenish missions, and the London Missionary Society. So large a centre of mission operations has South Africa become, that at the present day no less than *thirteen* or *fourteen* British and Continental societies, are represented there. Eastern, and Eastern Central Africa, is the third, and, at the present time, most interesting field of African missions. Several societies are labouring on the coast and in the interior—notably, the Universities' mission at Zanzibar, and in the Shiré district; the United Methodist Free Church mission in, and around Mombassa; the Scottish Free Church mission on the shores of Lake Nyassa; the Church Missionary Society's mission around the Victoria Nyanza, and in Uganda; and the missions of the London Missionary Society around Lake

Tanganyika. These missions are being carried farther into the interior, each year; and each vantage-point gained will only serve as a starting-point for fresh efforts. It is of these Central African missions that this section will treat.

The enthusiasm produced by successive revelations of explorers, and the accounts of teeming populations, like that over which M'tesa ruled, culminated in direct and well-planned missionary effort. Upon receipt of Stanley's intelligence, the Church Missionary Society determined to accede to M'tesa's request, and occupy the country bordering on the Victorian Lake. The Free Church of Scotland contemplated founding a mission on Lake Nyassa, to be called Livingstonia, in honour of Livingstone; and the London Missionary Society, in no whit behind its great sister societies, set about taking up the region around Lake Tanganyika.

Mr. Robert Arthington, of Leeds, laid a proposal before the London Missionary Directors, that they should so occupy Ujiji, on the borders of the lake, promising five thousand pounds towards the work. The Directors of that society decided to accept the offer, and despatch forthwith the Rev. Roger Price, an experienced South African missionary, to Zanzibar, to make inquiries, and take preliminary measures. Mr. Price started for Zanzibar in April, 1877, and, on his arrival there, proceeded to attempt the journey into the interior. He had had considerable acquaintance with wagon-travelling in South Africa, and attempted to use the same kind of conveyance on this eastern coast. Experience, however, proved that wagon-travelling would not do for Central Africa. For a long distance from the coast, the road lay uphill through thicket and bush, while tsetse fly dogged their footsteps, and poisoned their cattle. Only 200 miles of country were traversed during three months, while

day by day the oxen perished under the bite of tsetse fly. The rainy season came on, and only one-third of the distance between the coast and Ujiji had been traversed. Finding that it was impossible to complete the journey in a single season, a little settlement of five houses was erected at Kirasa, in Usagara, and here, after storing the goods belonging to the mission, Mr. Thomson settled down to recruit, while Mr. Price returned to England, to consult with the Directors as to the future course of the mission. In the spring of the following year, Messrs. Thomson, Hore, and Hutley, resumed the march, engaging bands of native porters, after the usual fashion of explorers, instead of ox-wagons. Mr. Dodgshun, together with a trader, went down to Zanzibar, to carry up the remainder of the stores, and thus a good start was effected. Their next station was Mpwapwa, and here, after resting awhile, they were reinforced by the arrival of more bearers from Zanzibar. With two hundred and forty of these bearers, and some thousands of pounds' weight of stores, they set out again, and on August 23rd arrived at Ujiji, having made 600 miles since the start, an unusually quick journey. The missionary pioneers had visited different chiefs on their way, and had received much kindness from them, Mirambo among the number. Writing of Mirambo, who it will be remembered had acquired fame as a robber-chief, Mr. Hore says, "Mirambo is a study. I have seen but little of him, but enough to form an opinion. His people and his town tells of activity and organization; the far-spreading allegiance to him tells of a man of power, if not of influence; but when one sees his child-like waywardness and surprise in the presence of white men, one loses sight of the great and firm man. From what little I have seen of Mirambo, however, I have certainly been favourably impressed. His acquired power and wealth do

LAKE TANGANYIKA AS SEEN FROM THE SOUTH.

not seem to have spoilt the man. He longs for handicrafts-men to improve his works! and I think entertains a genuine good feeling towards white folks, regarding them, I fancy, as a people who will bring good things into his country. Through God's blessing, we have performed one of the quickest and most prosperous journeys which have been done to Ujiji. We were just 73 days from Mpwapwa. We have lost none of our goods, and we have had few of those troubles which other travellers seem to have had."

But soon the clouds of sorrow and bereavement returned to obscure the bright sun of hope. A month after this, Mr. Thomson died from apoplexy, induced, doubtless, by the exertions of the undertaking. Having occupied the first grave on Tanganyika's shore, the survivors hired a house and boat, and commenced to found a station. Meanwhile, Mr. Dodgshun and his party were passing through a country of enemies, from Zanzibar to Ujiji. The people on this route had already murdered Mr. Penrose, a missionary of the Church Missionary Society, and were thirsting for the blood of Dodgshun and his companions. Writing in December, 1878, he says, "It is a daily dodging of fate, and it is not a comfortable state of things. In Ugogo, we were within an ace of being attacked by over a hundred of the natives, fully armed, and thirsting for the blood of the white men. We have had to go round by Utaturu, and Ukimbo, to avoid the murderers of Mr. Penrose, and on the way, we had the painful task of burying the remains of M. Wautier, of the Belgian expedition, who died of dysentery at Ikungu, on the 19th of December." Mr. Dodgshun details the seizure of his goods by Mirambo's men. "One instalment of goods arrived here safely. . . . Others were starting with loads, when some messengers from Mirambo arrived, and forbade the men to proceed, making

them throw down their loads in the way and decamp, taking their pay with them. Then came the catastrophe! a large body of men from Mirambo came and cleared away everything remaining of M. Broyon's, opened bales of cloth to pay the men, and have gone off with the lot to Mirambo."

In the following April, Dr. Mullens, Rev. W. Griffith, and Dr. Southon, a medical missionary, sailed for Zanzibar, in order to reinforce the Central African mission, and to aid in its development. Dr. Mullens was well known as a tried, and experienced missionary; he had gained much knowledge in various mission-fields, and carried to the onerous task, the wisdom born of long and intimate acquaintance with mission work. It was hoped that his assistance in the work of establishing the mission, would have proved very helpful, but events showed how futile were these hopes. Mr. Dodgshun succeeded in joining Messrs. Hore and Hutley, on March 27th, 1879; but the exposure and labour of his journey had so undermined his constitution, that he sank in death, on April 3rd, and was buried beside Mr. Thomson. War raged around the lake, communications with the coast were interrupted, death was thinning their ranks, but still the devoted pioneers kept at work, and awaited the arrival of the new missionary party.

But death was dogging their footsteps, too. Dr. Mullens had, on arriving at Zanzibar, decided to go into the interior. He proceeded some distance, but illness laid its iron hand upon him, and he was stricken down. After some painful days and nights of watching, and eager ministry of friends, he died at Chakombe, and was buried at Mpwapwa, in the burial-ground of the Church Missionary Society. With bursting hearts, they laid him down, feeling sore at the loss but comforted by the thought that his influence for good on that Central African mission, was not lost, but would

continue to stimulate, energize, and strengthen those of his labourers who still toiled on towards the goal. Writing from Ujiji, Mr. Hore said, about this time: "I trust no one will call this mission disastrous, or condemn Ujiji, hastily, as unhealthy. It is certainly much healthier than Zanzibar, and both Mr. Hutley and myself were never more persistent in our determination to go on. Certainly, we want more help, but the work is going on. We will slacken no effort to carry on this work; and I am speaking, not at home, but in the midst of the work and its difficulties."

After laying Dr. Mullens in his forest grave, Mr. Griffith and Dr. Southon visited Mirambo, on their way to the lake. There, after some diplomatic conversation and intercourse, they obtained permission to inspect the stolen property, captured, from Messrs. Dodgshun and Broyon. Among it, they identified about one hundred and twenty loads of articles and stores—personal, and missionary. Mirambo graciously permitted the two missionaries to select whatever they pleased, on being spoken to seriously and courteously; and having taken as much as their men could carry,—about sixty loads,—they resumed their journey. As an illustration of the way in which these African chiefs made profit out of unfortunate travellers, it might be mentioned that Mirambo's men were strutting about in English clothing, obtained from the stolen boxes. In September, they reached the lake, and, after mutual consultation, decided to found three stations, viz. :—Ujiji, Uguha, and Urambo. This was done; stores divided, and mission-premises built at each place; and upon receipt of full particulars from them, three other missionaries were appointed by the Directors, to labour at the three stations chosen—thus providing two labourers at each place. To meet the exigencies of the mission, Mr. R. Arthington

offered an additional £3,000, to provide a steamer for navigating the lake.

After eighteen months' settlement at Ujiji, Mr. Hore wrote: "A residence of eighteen months here, although no preaching or teaching has been undertaken, has made its mark upon the Wajiji. The first strangeness has worn off, our uprightness is recognised, our medicine sought for and gratefully received, our Sunday respected, and our habits and customs no longer regarded with suspicion. We are, in fact, established as respected sojourners, if not citizens, in the land. A considerable outlay of money, some work and quiet persistence, have, with God's blessing, overcome very great difficulties here—such, indeed, as will probably be equalled in the establishment of no other station on the lake. Ujiji is a stronghold of the enemy; but we have secured the little field therein. We meet them face to face; here we are a thorn in their side, and a restraint upon them." At Uguha, the missionaries reported having to contend with slavery, belief in magic and witchcraft, idolatry, spirit-houses, and constant outbreaks of war. Still they persevered, teaching, on one hand, the arts of civilized life, and, on the other, proclaiming the Gospel of Peace. Sometimes their lives were in danger; false reports, as to the intentions of the white men, would cause a band of armed savages to be sent to demand explanations, and to take their lives, if it appeared to them to be good to do so. On such occasions, everything depended on the members of the mission being calm, cool, pleasant, and unsuspicious. By this demeanour they disarmed the natives, and conquered the worst feelings. The district was thickly populated, and these mission centres were so situated as to influence large numbers. The people, like most other African tribes, follow agriculture, fishing, hunting, and petty warfare. The clothing worn, both by

men and women, is very scanty, consisting of a belt of cloth around the loins, and monkey or other skins. The houses are of the ordinary beehive shape, and the villages contain from fifty to five hundred of these houses. Each village has its own chief, who rules there with supreme authority. They have the power of life and death over their people; and generally use barbarous sentences for little crimes. One missionary saw the remains of two women still hanging from the tree to which they had been tied up by their feet, and slowly roasted alive over a fire. Their offence was stealing. A person accused of witchcraft would be beheaded. The girls marry when very young, to men old enough to be their fathers. The boys amuse themselves with fishing, or dancing, or shooting with bows and arrows. Each household keeps two sets of kitchen utensils for cooking and fetching water, one for the females, the other for the males of the family, who must, in all cases, be considered first. When water or cooking is required, one of the chief's wives is appointed to perform the duty, in strict silence, and custom does not permit her to speak until the task is ended. When the cooking is finished, the wife places the meal in one part of the chief's house kept sacred for this purpose. When the chief has finished eating, he calls to his wife, who waits patiently outside for the call. She then goes in, clears away the dinner-mat, and comes out to make her own dinner; her silence being over until cooking-time returns again. They practise tattooing, and sniff up tobacco-water into the nostrils, in place of smoking it in European fashion. In the case of the meeting of two friends, one would clap his hands twice, while the other would lay his hand on his breast. In saluting a chief, a native would stoop very low, pick up some dust, rub it first on one arm, then on another, and lastly on his breast.

Some of the chiefs have fifty or sixty wives; one had as many as four hundred. In all cases these wives are slaves and drudges, and only minister to their lord's pleasure, and vanity. Sometimes a wife will have a house to herself; at other times, five or six will live together in one house.

The Waguha people are very superstitious. They bury their dead generally in a sitting posture with their clothes on, and with mats spread around. They use charms against evil spirits, and believe in a kind of heaven, in which brave men dwell, while the bad and cowardly are shut out. In many villages, at the entrance, and almost before each hut, are to be found images of idols, carved in imitation of the human figure, or of animals. They have also some idea of a supreme spirit, who dwells in some indefinite, unknown place; to this unknown place they think that spirits go after death, to be judged by the great spirit. Some missionaries suppose that the natives have obtained their ideas on this point from the Arabs. Sometimes a little hut is prepared for departed spirits, in order that on their return they may feel that they are not uncared for, and that they have some place in which to lodge. Should a native dream of his departed friend, he interprets the dream into a visit from his spirit, and follows out, superstitiously, any hints which might have been given in the dream.

Speaking of the dangers which had sometimes surrounded the mission-agents in their work at Ujiji, Mr. Hore says: "The way that our mere presence has worked upon the guilty fears of the Arab colonists of Ujiji is indeed wonderful. The day we arrived there, the Ujiji slave-market was closed. They have hindered and opposed us in every conceivable way, but have been baffled on every hand. First they tried to frighten us—it was no use. Thomson said to them in full council: 'Kill us you may; for every one you

kill, two more will step in to fill up the gap. If I die, remember it will only give fresh impulse to our mission.' On one occasion they armed all their principal slaves, and with a body of two hundred armed men approached our house. According to custom, I received the Arabs in a friendly way, and asked them to sit down inside. I had then about twenty of these Arabs filling my principal room. This was a critical moment. There were Mr. Hutley and myself quite alone and apparently helpless, in the hands of this lawless crowd; they completely filled and surrounded our house. There were three large windows in our principal room, just a yard or two from where we stood, and through the bars of the windows the slaves and followers of the Arabs pointed their guns. With their fingers on the triggers, they shouted to their masters to give the word of command, but they could not; some wonderful power restrained them, and they could only talk excitedly among themselves. At length one of the Arabs, securing the attention of the others, said these words: 'The house is full of goods, let us empty it now, and destroy these men by one stroke.' The excited mob were now yelling and dancing in our verandah and hall, flourishing spears and guns, and begging their masters to give the word for the onslaught to commence. The Arabs only saw two calm faces, and only heard a quiet request to state their business and talk it over quietly. But One all-powerful to save, heard two earnest prayers for help, and the next moment *those Arabs were literally crushing one another in the doorway, in their anxiety to get out.* One of their leaders had risen from his seat, and said, 'Let us get out,' when that rush was made and we were left alone."

Since then sickness has fallen heavily on the agents of the mission, and one after another they have been compelled to seek rest and change for a time. One has died

AN ARAB SLAVE-DEALER IN PIROGUE.

from fever and malaria, but still the work is going on. Earnest Christian men are to be found daring death in order to seek the spiritual welfare of those tribes around the lake. Probably the sites of stations will be changed, for it is known to the Arabs that the site of that at Ujiji is unhealthy; and, profiting by past experience, another site in its stead will be chosen, although all hold upon Ujiji will not be relinquished. It seems a well-established fact that stations planted on *elevated* sites are usually healthy. This being proved, it remains to reinforce the mission-band with new blood, and to permit them to labour in new districts around the lake.

It is also in contemplation to establish a new station at the southern end of Lake Tanganyika, so as to complete a line of communication with the Free Church mission stations on Lake Nyassa. James Stuart, Esq., of Glasgow, has offered to construct a good road between Nyassa and Tanganyika, in order to establish an unbroken line of communication between the coast and the interior, by way of the rivers Zambesi and Shiré, and the Lakes Nyassa and Tanganyika, so aiding the work of the societies. His only conditions were, that a steamer should be placed on Tanganyika, a station established at its southern end, and all London Mission supplies sent by this new road. It need not be pointed out that each of these conditions would, if carried out, act beneficially on the mission; therefore the Directors of the London Missionary Society at once closed with them all.

Although not four years have passed since the pioneers of this mission first saw the shores of this lake, and in spite of the fact that sickness and death have thinned their ranks, much progress has been made; a hold has been gained on the affections of the natives which will not soon

be lost, and seeds of religious and moral truth have been sown in the public mind which are destined to bear ripe fruit another day. Says one missionary: "By our daily intercourse, by fair dealing, and by medical aid, we have won the hearts of these natives, and they are ready to hear the Gospel message. Alphabet-sheets are issued from our printing-press in Uguha, sheets which are nothing less than the first leaves of the Bible itself, brilliant with a promise of more and yet more to follow, until each man shall read for himself the good news of salvation through Jesus Christ."

The Free Church of Scotland has established a mission on the shores of Lake Nyassa, called Livingstonia, in memory of Livingstone, who first discovered the lake, and then, when in Scotland, requested the Free Church to found such a mission there. Only a little time before his death he gave utterance to such words as these: "The spirit of missions is the spirit of our Master, the very genius of His religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness." "I shall make this beautiful land better known, which is an essential part of the process by which it will become the pleasant haunts of men." "All I can add in my loneliness is, may Heaven's rich blessing come down on every American, Englishman, or Turk, who will help to heal the open sore of the world." In 1874, public enthusiasm was aroused on the subject. Glasgow, Edinburgh, Aberdeen, and Dundee, united in subscribing funds necessary for the undertaking. The members of the Free, and Reformed Presbyterian Churches united to fit out the first expedition to the Shiré district, and to despatch it under the care of Lieutenant Young, of the Royal Navy, with the consent of the Admiralty, and the Foreign Office. In 1875, the mission

steamer *Illala* was launched upon Lake Nyassa, and the little settlement of Livingstonia founded on the promontory of Cape Clear. In 1878, a second station was founded at Bandawé, on the west coast of Nyassa, and the little mission steamer explored and circumnavigated the lake twice, in order to check the slave-trade. When it is remembered that from 15,000 to 20,000 slaves have been drawn annually from the Nyassa region alone to feed the Arab slave-markets, beside those who perished of wounds, famine, or disease, it will be seen what a substantial service to the poor native population was thus rendered. In 1879, the mission-engineer, James Stewart, Esq., travelled for the first time across the two hundred and ten miles of land intervening between the north end of Nyassa and the south end of Tanganyika. This journey decided him to make the road proposed to the London Missionary Society, thus securing the co-operation of that society in opening up a new route into the country, by means of the new road, river, and lake system. The Blantyre mission has made a good road of nearly seventy miles to the south of Nyassa, in the Shiré district, so that every link in the chain seemed to promise well for the completion of the undertaking. Mr. Stewart reported thus to the Royal Geographical Society upon the feasibility of the undertaking: "The Livingstonia Mission possesses the best, perhaps the only, available route by water into the heart of Africa. The whole of the distance from Quilimane to Malisaka, at the north end of Nyassa, about eight hundred miles, can now be accomplished by steam power, with the exception of two small breaks. I have traversed the distance in twenty-two days, including five days of stoppages, and letters sent from that point can be delivered in Edinburgh in fifty-five days. From this it is evident that Lake Nyassa may now be considered

as a convenient starting-point from which to reach the tribes in the regions beyond. Tanganyika is almost as near the sea at Quilimane, as Ujiji is to Zanzibar."

The planting of the Livingstonia Mission and the establishment of a good route into the interior, led to the formation of the "Livingstonia Trading Company," which may be regarded as a mercantile mission for the suppression of the slave-trade. This Company maintains a steamer below the Shiré rapids, which works in conjunction with the *Illala* on the lake. Missions and commerce have *unitedly* given the death-blow to slavery, seeing that as soon as the native chiefs are persuaded that there exists a better way of supplying themselves with goods than by the sale of slaves, they adopt it.

The work of translation has gone on with vigour, as well as those of agriculture and commerce. Dr. Laws has studied the language of the people of Manganja, and reduced it to writing. Further, he has translated the Gospels of Matthew, and Mark, and issued the latter Gospel from the press, which, in the heart of Africa as well as in England, is one powerful element in the work of raising the people. Hymns have also been translated and printed, while a grammar and vocabulary have been issued from the Lovedale press. The young men have been remarkably quick at learning the industrial arts of house-building, canoe-building, furniture-making, timber-sawing, brick-making, brick-laying, and engine-driving. The girls have been trained in various duties pertaining to home management, and have made garments sufficient to clothe the women on the station, so that they may attend the public services, dressed in a decorous fashion. Indeed, so great is the demand for clothing, that some of the young women can already support themselves by their needles. Native evan-

gelists, trained at Lovedale, South Africa, have ministered to them with much acceptance, while the medical missionary sent out from Scotland has grown into favour year by year. But he ministers to the bodies in order to gain access to the hearts of his patients, and to tell of the healing of the Water of Life for sin-sick souls. This gentleman, Dr. Laws, reported as follows in relation to the spiritual and moral condition of the people: "The white teacher becomes at first a living conscience, whose voice cannot be stilled, nor his warnings disregarded. In due time, however, respect is entertained for the lives, actions, and principles of the teachers. By-and-by the truth of his instructions forces itself upon the hearts of the people, and, by the gracious influence of the Holy Spirit, some of them are enabled to embrace the Gospel offered to them, and their lives are seen to be affected thereby. To reach this stage, however, the work is often difficult and tedious. The people gather willingly to listen to our instructions, and the knowledge of Scripture truth many of them exhibit now, stands in marked contrast to the strange look of wonder on their faces when first told of how God created the world and manifested His love to fallen creatures. The school has gone on satisfactorily, the names on the roll being now over 120, and the attendance very regular. Instruction is given in English, and Chinyanja (the native language), the opening half-hour being devoted to a Bible lesson. Regular Sabbath services, morning and afternoon, are held at Livingstonia, in Chinyanja. A Sabbath school is held in the afternoon, and an English service in the evening. As often as possible, a meeting is held at a village five miles away. A daily meeting is held with the natives at work, and though not confined to religious instruction every day, yet the secular lessons given are made to point out God's

WOMEN POUNDING CORN FOR CUS-CUS.

wisdom, love, and other attributes. Already some of the boys have been trained as assistant-teachers, and promise to be preachers of the Gospel to their fellow-countrymen."

From recent reports we gather that progress is being made in all departments of the mission. The work of translation and printing is daily proceeding; three hundred articles of clothing have been made by the female scholars during the past year; the day school and boarding school are being well attended; youths have become apt scholars at various industrial occupations; the lads of the schools have commenced a weekly prayer-meeting among themselves; houses have been put up; doors, benches, and windows made by workmen who three years ago never saw such things, and a good knowledge of Christian truth generally diffused throughout the district. A further report states the hold which the mission has attained upon the affections of the people. "We receive children from the tribes all round to be our children; to be taught as we like. Wherever we go we are welcomed, and when we speak to the people about God and heaven, they at once become reverential and silent, and with almost bated breath they ask questions as to what He is, where He is, and what is His relation to us. In the north end of the lake we have received children; they have come to learn in our schools. We have travelled over the district mentioned, and have had no collision at all with the natives. We are most hopeful in our work. Englishmen soon learn to like the African character, and this feeling is reciprocated. We have a strong hold upon their affection."

A distinct step in advance, was the engaging of Miss Waterston, formerly of Lovedale, who proceeded to Livingstonia towards the end of 1879, to labour specially among the women and children. A small house of four rooms

was built for her, and day by day her rooms were crowded by sick women and children, who came for medical help. Her sojourn at Livingstonia was not a long one, but still, during that short period, healing for both soul and body was supplied by the labours of this devoted lady missionary. It is certain that others will follow in her footsteps, and, leaving home and country, forsake all to lead their degraded sisters to Jesus. Womanly ministry is very successful in Central Africa.

A sister Scotch mission, called the Blantyre mission, and supported by the Church of Scotland, is situated in the Shiré district, some seventy miles from the river Shiré, and works in harmony with that at Livingstonia. The name of the station was so called after Blantyre, Livingstone's birthplace. The mission was of an industrial and evangelical nature, and intended to be, after its first settlement, self-supporting. Situated in the midst of the great slave-hunting district of Nyassa, it was intended also to act as a check upon the vile traffic. This mission has, to a large extent, succeeded, although some complications have occurred, owing to certain of its agents assuming civil jurisdiction over the natives. Roads have been made, houses built, trades taught, agriculture stimulated, a settlement founded, schools opened, regular and distinct religious instruction given, and converts gained. Slaves have been redeemed, and rescued from their cruel fate; while children, whose future seemed dark and fearful, have been gathered into the schools, and trained for future usefulness. A printing-press is busily at work in the settlement, from which are issued sheets and books fitted to instruct and raise the population. A schoolmistress has been appointed to labour with the girls and women, while each returning Sabbath sees larger congregations hastening to hear the Word of

Life. This mission has lately established one or two other stations in the same district.

The next important mission in Central Africa, is that of the Church Missionary Society in Uganda, and on the shores of the Victoria Nyanza. This society has maintained missionaries on the coast of Eastern Africa for some years; Krapf, and Rebmann being devoted pioneers in the work. It was held by Henry Venn, and others concerned in this mission, that Africa must be penetrated into the East Coast, if penetrated at all. The wisdom of this opinion has been proved by the fact that all the successful travellers and explorers have taken their departure into the interior, from the East Coast, Zanzibar being the starting-place for the trips "across Africa." Rebmann and Krapf made sundry discoveries in reference to the country; in 1848, Mr. Rebmann sent home the news of the discovery of Mount Kilimanjaro, near the Equator, 5,000 feet higher than Mont Blanc; while in 1852, Mr. Krapf transmitted the first account of a large inland sea, often spoken of by the natives, and supposed to be the chief source of the Nile. This sea was delineated according to the popular belief, on a map constructed by the missionary, in 1856; and in 1857, Burton and Speke were sent out to explore the country. Speke bore witness to the fact of the missionaries having been the first to make the discovery, and followed up their information in his explorations, both then, and in 1861, when he made a second journey. On this last occasion, the two kings of that part of Africa—M'tesa, king of Uganda, and Rumanika, king of Karagwe—were visited by he white travellers.

In April, 1875, as before mentioned, Stanley visited M'tesa, found him improved in every respect, more civilized, and professing Mohammedanism. Stanley set before the

king a full statement of Christianity, taught him to read a little, and instructed him in the doctrines of the Christian religion. On leaving M'tesa's court, Stanley left a little lad who had been brought up in a mission school belonging to the Universities' Mission; and succeeding travellers reported that this lad read the Bible to the king, daily. In 1876, Mr. Stanley wrote to one of the English daily papers, detailing his visit to the king, and M'tesa's willingness to receive teachers of the Christian religion. Immediately, offers of money were sent in to the Committee of the Church Missionary Society, with proposals that they should send out agents to occupy that special mission-field around the Victoria Nyanza. In 1876, a party of eight missionaries and lay agents started for the district, arriving at Kagei, on the southern shore of the lake, in April, 1877. They first pitched their tents and temporary buildings, then put together the little mission-boat, *Daisy*, and finally proceeded to explore the lake, and Ukeréwé. Before starting, however, their little party was reduced to three by sickness and death, but the survivors were determined to persevere. They visited Ukeréwé, and laid the foundation of a mission-station on the island. Lukongeh, the king, seemed to welcome them heartily, and promised to co-operate with them in all their mission operations. When settled at Ukeréwé, in the dominions of Lukongeh, it was the intention of the three missionaries to separate, Mr. O'Neill remaining behind alone, Mr. Wilson to go to Karagwe to King Rumanika, and Lieutenant Smith to visit King M'tesa, in order to ascertain that monarch's feelings toward the mission agents and operations. Writing home, Mr. Smith said: "Now that we are about taking possession in the name of Christ of our respective kingdoms, pray for us. How much we need your prayers, we ourselves faintly

know." But just as they had formed this plan, messengers arrived from King M'tesa with the following letter, written for him by the little boy left at the royal court by Stanley: "To my dear friend.—I have heard that you have reached Ukeréwé, so now I want you to come to me quickly. I give you Magombwa to be your guide, and now you must come to me quickly. This letter from me, M'tesa, king of Uganda, written by Dallington Scopion Maftaa, April 10th, 1877." To this the lad added on the back of the letter his own postscript: "To my dear Sir.—I have heard that you are in Ukeréwé, and this king is very fond of you. He wants Englishmen more than all. This is from your servant, Dallington Scopion." The messengers bringing this letter, with its interesting postscript, had, however, lingered on their way, occupying over two months in the journey; and in order to hasten the advent of the missionaries, M'tesa had sent a second embassy, which arrived at Ukeréwé a day or two after the first deputation, bearing a second letter: "My second letter to my dear friend, white man.—I send this my servant that you may come quickly, and let not this my servant come without you. And send my salaam to Lukongeh, king of Ukeréwé, and Thaduma Mwanangwa, of Kagei, and Songoro. This from me, M'tesa, king of Uganda." Accordingly it was resolved that Lieutenant Smith and Mr. Wilson should proceed to Uganda immediately, in order to establish missions there.

On arriving at Rubaga, the capital, they decided to keep quiet for a day or two, as it was Saturday evening, and a reception on Sunday might possibly be anything but a "keeping holy" of that day. Respecting their feelings, the king allowed them to remain in retirement on that day, but on Monday morning the chief officers were sent to escort the two missionaries to M'tesa's presence. The palace was

a long and lofty building of tiger-grass stems, thatched with grass, and fronted by a number of courts having sliding doors. Lines of soldiers guarded the approaches to his Majesty, who was seated on a chair at the upper end of the palace hall, dressed in Turkish costume. Formal presentation of letters and credentials then took place, and presents were exchanged, after which the missionaries took their leave. Next morning another interview with the king took place, when M'tesa asked the missionaries if they could make guns and gunpowder, hinting that these things were among his chief wants just then. He seemed disappointed at hearing that he could not be taught these arts by his visitors, but also expressed his desire to learn reading and writing. In the afternoon a third and more private interview took place, when the king asked whether they had brought the Book—*the Bible.* On being informed that they had, M'tesa took the missionaries into his palace grounds, and showed them two sites which he intended to give them—one for the mission-house, and the other for a school. In their account of these interviews we are told of the honour paid to the name of Jesus Christ at the court of this potentate. "At the first part, the king ordered a salute to be fired, and a general rejoicing for the latter; but at the end, where it was said that the religion of Jesus Christ was the foundation of England's greatness, and would be of his kingdom also, he half rose from his seat, called his head musician to him, and ordered a more vigorous rejoicing to be made, and desired the interpreter to tell us that this which we heard and saw was for the name of Jesus. This from the centre of Africa, dim as his knowledge may be, must rejoice the hearts of all Christians. The king then asked, 'Have you seen my flag? I hoist that flag because I believe in Jesus Christ.' This 'Christian flag' is a medley

of all colours, suggestive of the universality of Christ's kingdom."

On the following Sabbath, a public Christian service was held at the palace, at which the king and about one hundred of his chief men were present. Two chapters were read from the Bible, and some explanatory observations added, the little boy translating the whole. Prayers were then offered in the same way, and as each prayer came to a close, the people, led by Dallington, responded with hearty *Amens*. After that Mr. Smith gave an address, in which he told the people about the Fall of mankind, and of Redemption by Christ Jesus, while Dallington translated again to an attentive audience. This service was the first of a regular series, held at the palace on each returning Sabbath morning, while the "Christian flag" was regularly hoisted at the palace, in order to ensure respectful observance of the day. Beside this, M'tesa learnt to read fairly, and commenced to teach the alphabet to a class of boys in his turn. Being eager to learn everything possible, he took some lessons in geography manifested much curiosity upon various points in theology, and expressed his determination to send ambassadors to England, to conclude a treaty with Queen Victoria.

For three months this continued, when Mr. Wilson decided to stay at Rubaga, among M'tesa's people. According to his account of them, they were "a promising people in an educational point of view: sharp, quick-witted, skilful in working in metals, clever at imitating things of European manufacture." Lieutenant Smith then proceeded to explore the lake, after which he went once more to Ukeréwé, and rejoined Mr. O'Neill, expecting doubtless to accomplish further service in the Master's cause, when an appalling disaster overspread the mission, and cut down the workers prematurely. It came about in this way :—

Lukongeh, the king of Ukeréwé, and Songoro, an Arab trader, engaged in a dispute which ended in warfare. Songoro begged that his wife and children might be sent to a place of safety in the *Daisy*, while he himself took refuge at the mission-house, where were stationed Lieutenant Smith, Mr. O'Neill, and six followers of the mission party. Lukongeh's men at once attacked the mission-house, and killed the two missionaries with their native followers. As soon as intelligence reached England, another party was sent out to reinforce the mission, while, during the interval, Mr. Mackay, a missionary labourer belonging to the original party, who had resided hitherto at Mpwapwa on account of his health, pressed forward to Mr. Wilson's succour. But disaster followed the attempt to plant the standard of the Cross in M'tesa's country, for shortly after, the *Daisy* was wrecked; and Mr. Penrose, one of the second party, while proceeding from the Zanzibar coast in charge of stores, was murdered by lawless savages.

With the advent of the new missionaries, however, brighter days seemed to dawn upon the Uganda mission. M'tesa took up the question of education in good earnest, ordered his officers and soldiers to learn to read, and kept the small printing-press constantly going, in his impetuous desire to circulate reading and spelling sheets among his people. He also intimated his desire for baptism; while it became fashionable to study, and inquire into things pertaining to this new religion. Thus all seemed to be going on smoothly, when an outcry was made on behalf of "Mukassa," the Neptune or god of the Victoria Nyanza, sometimes called "Lubari," or devil. This idolatrous system was revived suddenly, and an attempt was made to turn the missionaries out of the country. After some threatenings, a council was summoned, when the missionaries were called, and after

being insulted, were asked again if they would not teach M'tesa and his people to make guns and gunpowder. Upon answering that their object in coming to Uganda was to instruct him and his people in reading and writing, as well as teach him concerning the true God, M'tesa said, as if desirous to sum up the matter and conclude the argument, "We don't want your teaching; the Arabs can have their religion, and you, yours; but we will have the religion of our forefathers." He then prohibited the missionaries from teaching or preaching,—a course of conduct in which he was upheld by the Arabs who thronged about him. Although fifty men and boys were at that time diligent students of reading and spelling sheets, yet the command was sent forth that all instruction was thenceforth to cease, while the Englishmen were sternly denied access to the palace.

In April, four months after the date of the king's adverse decision, we find, however, that matters had taken a brighter turn, for he sent a deputation of three Uganda chiefs to London with Mr. Wilson, who returned to England at that date. M'tesa had sent these three chiefs to convey presents to the Queen, and at the same time to obtain a greater knowledge of this country, in order that they might return to Uganda and report. Doubtless the reception of future missionaries was intended to be dependent on that report.

Meanwhile, despite difficulty and discouragement, the mission continued, and daily gained friends among that portion of the people who, possessing a little knowledge, desired more. The course of the mission was very variable, but it could be asserted that while M'tesa was vacillating, deceitful, and mercenary, his people began to appreciate the new light which smiled upon them. While no decided converts came out, there was, generally speaking, a disposition to hear and obey the new teaching. One missionary

wrote: "I have invariably found the poor people ready and eager to listen to the story of the Cross. Numbers of instances rise up before me as I write, where the hearers have testified their astonishment and joy at the love of Jesus in *dying for them.* Do not give way an inch if the station is proposed to be given up. It is true we ourselves have written in a despairing spirit at times. On December 23rd we had that crushing vote to reject Christianity, and to stop our teaching. Now, things are changing again, and public opinion coming round in our favour."

In "Uganda, and the Egyptian Soudan," recently issued, and written by two of these missionaries, Messrs. Felkin and Wilson, the following estimate of M'tesa is given: "M'tesa, the present monarch of Uganda, is now about forty-five years of age, and when I first knew him was tall, slender, active, and graceful in his movements, but he has now aged a good deal, and become broken by long illness. He is shrewd and intelligent, having learnt to read and write Arabic, and he can also speak several African languages beside his own. His great aim and object is self-aggrandizement. He quite understands that Europeans are acquainted with many things of which he is ignorant, and he wishes to acquire as much of their knowledge as possible, and also to employ their skill in procuring arms and ammunition, believing that the secret of a nation's greatness consists in the amount of munitions of war which it possesses. He is a thorough man of the world, and when he pleases can be as courteous and gentlemanly as our own aristocracy. He is intensely fickle, and never knows his own mind for two days together; and, like a spoilt child, is always wanting a new toy. This trait in M'tesa's character accounts for his changes of religious profession. He is very superstitious, and if he dreams of any of the gods of his country, he takes

it as an omen of ill, and immediately offers human sacrifices."

A new mission has been commenced by this society at Uyui, a village about twenty miles from Unyanyembe, and is still going on with every prospect of success; and a second offshoot at Mamboia, in Usagara. From the latest intelligence from the missionaries in Uganda, we gather that the work is going on still, although somewhat quietly. European handicrafts are being taught to classes of boys, and with these, the knowledge of the Scriptures which make wise unto salvation. The labourers in that part of the field have to be "wise as serpents and harmless as doves," sowing the seed of the kingdom as opportunity offers, "here a little, and there a little," waiting in faith and hope for the harvest. "Half believers" may be transformed in good time into whole-hearted ones, and a thankless, cheerless, moral desert, into a blooming "garden of the Lord."

A recent letter received from Dallington, who is still at M'tesa's court, may prove interesting to our readers. It is written from Nantagata, and requests school apparatus, as well as materials for translation. He seems to be a most effective home missionary. "My dear Bishop.—Let thy heart be turned to thy servant, and let me have favour in thy sight; therefore, send me Swahili prayers, and send one big black Bible. I want slates, board, chalk, that I may teach the Waganda the way to God. I been teach them already, but I want you to send me Sitala Sundi, that he may help me in the work of God. Oh, my Lord, pray for me. And if thou refuse to send Sitala Sundi, send John Swedi. Your honour to the Queen, and my honour to you. —J. Scopion, *alias* Dallington Maftaa. I am translating the Bible to M'tesa, son of Suna, king of Uganda. I was with Henry M. Stanley, together with Robert Firuzi; but

DINING ON THE BANKS OF THE UPPER SHIRÉ.

Robert is gone with Stanley, but I being stop" (*i.e.*, am staying) "in Uganda translating the Bible."

Another important mission in Eastern Central Africa is that known as the Universities' Mission. It arose from the appeal of Dr. Livingstone to the Universities of Oxford and Cambridge to send out agents and occupy one part of the country. Livingstone knew, from actual observation, that the field was large enough for all societies to work in; further, that so much remained to be done in the way of Christian effort, that no one society, however rich or well-organized, could overtake it. Oxford and Cambridge responded heartily to the summons, and with them, the sister Universities of Dublin, and Durham. A staff of clergymen, accompanied by a doctor, handicraftsmen, and various workers, were selected and superintended by Bishop Mackenzie, first Bishop of Central Africa.

A valedictory service was held in Canterbury Cathedral, on Oct. 20th, 1860, and shortly afterwards the party sailed, arriving at the mouth of the Zambesi, with stores sufficient for a year, in February, 1861. They were bound to the highlands of the Nyassa and Zambesi district; but the Portuguese and Arabs, who were diligently pursuing the slave-trade in those regions, placed every obstacle in their path. Dr. Livingstone accompanied the party up the Zambesi, and Shiré rivers, to the spot fixed on as desirable for a settlement, and on the way released two or three droves of slaves from their cruel captors. This was only done at the expense of bloodshed and ill-feeling, so that as a consequence the success of the mission was somewhat imperilled. The first station was formed at Mangomero, among the Maganja tribe, upon the invitation of the chief Chigunda. A tribe of Ajawas lived near, famous for their slave-stealing propensities, and very obnoxious to

those who opposed the traffic. These Ajawas sold their captives to the Portuguese, getting two yards of common calico for an adult slave, man or woman. The Maganja entreated the aid of the missionaries in their wars with the Ajawas. This was granted, upon condition that the Maganja united with the missionaries in suppressing the traffic, and in an evil hour the Bishop led his companions to the conflict. After this, peace seemed to have been gained for a time; but ill-feeling was prevalent among the adjoining tribes towards the mission. A party of missionaries, sent on an exploring journey from the station, were attacked and taken prisoners, and the Bishop had to rescue them. Soon, supplies of food grew short, and the Bishop himself, with Mr. Burrup, started for a point down the river where they hoped to find stores. But it was the unhealthy season; fever was raging, no supplies were at the place visited, difficulties had multiplied, and the missionary band had lost strength in consequence of hardship and exposure. As they went down the Shiré, the canoe containing the medicines was upset, and from that time no remedy was at hand for sickness. African fever took hold of Bishop Mackenzie first, and after five days' illness he sank under it. Mr. Burrup had sickened by this time, and lay too ill to witness his leader's departure. The Makololo people dug a grave, and Mr. Burrup staggered out to read the English Burial Service over the body as it was laid down; or rather, to repeat of it such parts as he could remember. "There, on the banks of the Shiré, away from all but heathen to whom he devoted his life, in sure and certain hope of a joyful resurrection, rests what was the soul's tabernacle of Charles Frederick Mackenzie, the first Bishop of the Central African Mission."

Mr. Burrup returned to the mission-station at Mangomero

to tell the mournful tale, and then sank in death. His wife, together with Miss Mackenzie, came out shortly after, to join the mission, but on hearing this mournful news, they sickened also with fever. The survivors determined to abandon Mangomero, and seek a more healthy settlement lower down the river; but fever dogged their every movement. Three others of the party died, and were buried by Dr. Livingstone, who happened to reach the place just at this juncture. Soon after, on April 27th, 1862, Mrs. Livingstone died at Shupanga, whither she had accompanied some reinforcements to this mission, in the hope of rejoining her husband. She did not see him; he arrived too late to welcome her and comfort her last hours. She was buried under a large baobab tree at Shupanga, and here the doctor set up the following epitaph: "Those who are not aware how this good, brave, English wife made a delightful home at Kolobeng, a thousand miles inland from the Cape, and, as the daughter of Moffat, and a Christian lady, exercised a most beneficial influence over the rude tribes of the interior, may wonder that she should have braved the dangers and toils of this downtrodden land. She knew them all, and in the disinterested and dutiful attempt to renew her labours, was called to her rest instead. *Fiat Domine voluntas tua.*"

After this, some of the remaining members of the mission were sent home to England, others appointed to the work, and Bishop Tozer selected to superintend the operations of the party. Finally, after various experiments, it was resolved to make the island of Zanzibar the head-quarters of the mission. This was done, and since that time this mission has existed and laboured with a fair amount of success, planting stations in the interior as opportunity offers, and assisting agents of other missions in their progress inland.

At Zanzibar, schools have been established, a printing-press set to work, translations carried on, and native youth trained for usefulness among their own people. A station and settlement for liberated slaves was subsequently formed on the mainland, to which was given the name of Frere Town. The freed slaves are here trained to read and study school-books, prepared in the Swahili tongue, with a view to their being fitted for positions among the Africans speaking the Swahili language, as pastors, teachers, evangelists, and handicraftsmen.

The American Missionary Association of New York have projected a new mission among the Latookas, Dinkas, and Berri people on the Nile basin, to be called the Arthington Mission, in acknowledgment of the fact that Mr. R. Arthington, of Leeds, first proposed and endowed it with a starting-fund of £3,000. The tribes living in this district are generally favourable to Englishmen, whether coming among them as travellers, merchants, or missionaries. The mission was to be supplied with a small screw-steamer, and to be reached by the Nile route. The scheme seemed very promising, and was supported by the people of the American Association most heartily. Four friends in America gave £1,000 each, and an English gentleman £1,000, to place the Arthington Mission on a substantial footing. Freed and educated ex-slaves are to be sent out to the Nile valley, under American superintendence, in order to *lead* the African negroes into a higher, better life. It is anticipated and hoped that by this means a new and very stimulating force will be introduced into the midst of the people. American negroes will thus become missionaries to those of their own race, who sit in darkness and the shadow of death.

Turning now to the West Coast, and seeking to enter

Central Africa by the great highway of the river Congo, we come upon a most promising and important mission. It is called the Livingstone (Congo) Inland Mission, and seeks to obtain entrance into the land by means of the great water-highway which Stanley discovered and followed to its mouth. The agents of this society are trained at the East London Institute, this mission having been founded in 1878; so that it is comparatively a young mission. Still, it is a vigorous working one, and seems to be well directed and stimulated by its chief director, Mr. H. Grattan Guinness. Its object is to found an *industrial*, *evangelical*, *self-supporting* mission along the valley of the Congo River. This valley is said to contain 900,000 square miles, filled with a large population. To give *one* missionary to each hundred square miles of this region, would require the employment of nine thousand missionaries; so that the Congo Mission has entered on what might well seem a herculean task. But this is impossible; no society could ever hope, in the present state of things, to be able to commission so vast a number of workers. The agents of this society are instructed to establish at different points on the bank of the river, or near it, stations, where Christian training shall be combined with instruction in agriculture and the industrial arts. They hope in time to gain entrance into Western Central Africa, introducing at once, Christian truth and lawful commerce. Ultimately, the mission will be self-supporting; each agent being taught to act as a Christian emigrant, or colonist. In the words of Mrs. Guinness, who tells the story of the Congo Mission at full length in her recently published pamphlet: "In Central Africa, with a luxuriant soil and a comparatively sparse population; with undeveloped resources and much natural wealth; with people who have strong trading proclivities, self-support will,

we hope, after a time, prove to be to some extent possible. Certain supplies, such as clothing, books, and medicines, may always be required from home; but all the necessaries of life may be produced by native labour, under European superintendence."

MISSION-STATION ON THE BANKS OF THE CONGO.

Five stations have been established, and one steamer started on the river. The hundred and eighty miles of cataracts between the Upper Congo and the coast, act as a sufficient barrier against getting into the interior by means of the water-way; but the missionaries are making progress overland to the smooth, silent reaches above Stanley Pool. Stanley says, "Once above the falls, we have the half of Africa before us with no interruption, and not like the Nile regions, deserts of sand, but one vast populous plain, so teeming with life indeed, that, excepting Ugogo, I know no part of Africa so thickly inhabited." Once these agents can penetrate the country above the falls, they will be able

to influence this immense population, and it is hoped, with a comparatively small outlay in support from home, that a strong and useful *self-supporting* and *self-extending* mission will be placed in Western Central Africa. During the four years since the establishment of this mission, twenty-two labourers have been sent out, of whom *five* have died, including Mr. Adam McCall, the experienced leader and pioneer.

Mr. McCall had spent several years in African exploration and travel, in the pursuit of his profession, having journeyed over from fifteen to twenty thousand miles, between 1872 and 1878, and visited various mission-stations. On returning to England, he felt attracted to the work of evangelizing Africa so much, that he placed himself at the disposal of the directors of the Livingstone-Congo Mission, was accepted, and went through a year's special training. Having given up his dream of further African exploration, as a scientific explorer, he defrayed his own expenses of passage and outfit, and placed himself as a volunteer at the service of the mission, for the purpose of navigating the river, building houses, and doing pioneer work generally. Most gladly was he welcomed, and it was hoped that many years of successful and blessed service lay before him.

Mr. McCall sailed from England in March, 1880, and joined the mission at the end of the following month. He accomplished much pioneer service, built three stations, made trial-trips in the *Livingstone* steamer, and seemed to be doing excellent work for the furtherance of the objects of the society. In about eight months, however, he was attacked by dysentery and liver complaint so violently, that from that time he scarcely ever rejoiced in his wonted strength. Not dismayed by sickness, he pressed on; but in October of the following year was reluctantly compelled

to leave for England, thoroughly shattered. He died at Madeira, having called there on the homeward voyage, on November 25th, 1881. Still the mission is progressing, and earnest, whole-souled men are not wanting to carry on the work; albeit, the enterprise, in common with every other which has for its object the glory of God in the salvation of Africa, has suffered losses by death. All mission-fields have been consecrated by mission-graves. The conquest of the Dark Continent for Christ, must be effected by stepping over the graves of the leaders in the strife.

One of the missionaries on the Congo, writing home, says that Mr. H. M. Stanley is making a capital road inland, wide enough for three carriages abreast; so, in this way, endeavouring to further the opening up of the country. We are also told that he is building a Belgian mission-station at Stanley Pool.

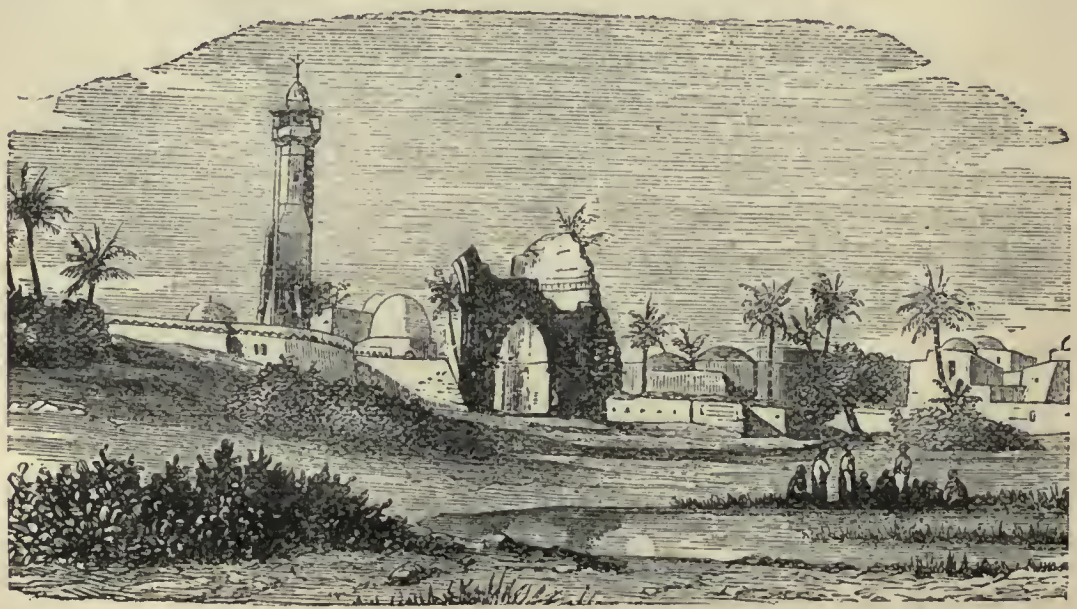
The Baptist Missionary Society has also a mission on the Lower Congo, as well as in the Cameroons. Their object is likewise to reach Central Africa from the West Coast, and in this object they have been greatly indebted to Mr. R. Arthington for his timely liberality. They report gratifying success. Their ranks have been thinned by death, but they seem to be winning their way among the natives.

The American Board of Commissioners for Foreign Missions have, quite recently, occupied the Bihé country, some 250 miles inland from the Atlantic, having first sent Dr. Means to make inquiries, explore the country, and report as to the best district for the mission. Eight vast, unoccupied districts presented opportunities for mission labour according to this gentleman's judgment; but only *one* could be taken up. The teeming populations of the other seven must be left to perish, destitute of the sound of salvation.

Missionary graves abound in Africa. Twenty-two mis-

sionaries have passed away n connection with different mission-fields in the Eastern and Central portions of that continent, since Dr. Livingstone died. Western Africa has been called "the white man's grave," while the annals of missions prove how large have been the gaps made in the ranks of the army of missionaries by death, and how numerous have been the losses. Still, however, the work goes on; volunteers come forward and declare themselves ready to be "baptized for the dead," by taking up their work and carrying it on. Thus the land is taken possession of, and the light of the Gospel is carried on to yet remoter regions. During the last forty years, over one hundred and twenty missionaries have fallen before the combined effects of climate, fever, and work, in West Africa; but the converts to Christianity on that coast now number over 30,000.

It is interesting to know that about *thirty-three* missionary societies are labouring in Africa at the present time, and representing by these labours, the Christian efforts of England, Scotland, America, and Europe. May the Lord hasten the time when Ethiopia shall stretch out her hands unto God.



II.

JAPAN AND THE JAPANESE.

A JAPANESE WATER PICNIC.

I.

The Country and its People.

Japan consists of four large islands, and numerous smaller ones, numbering in the total about 3,800. This island-empire stretches away from the icy latitudes of Kamschatka, down through the Sea of Japan into the Pacific Ocean, thus possessing many degrees of temperature. The large islands are Kiushiu, Yezo, Honshiu or Nipon, and Shikoku. The area of the empire is larger than that of Great Britain, and great part of it lies much further south, thus possessing a warmer climate. The Kurile Islands—the most northerly possessions of Japan—stretch away to the north-west to Kamschatka, a distance of 600 miles; while another group or chain of islands extends in a south-eastern direction from the mainland of Japan for about 500 miles. If the 900 miles of length in the four large islands be added, it will then be seen that this scattered island-kingdom extends from end to end for about 2,000 miles. Some of these islands lie far apart from each other, but the four chief islands are so near that the channels can be crossed without difficulty. They are by some writers called "the Japanese mainland."

The Japanese are in the habit of applying various figurative names to their country. Among these are the following: "Land of the Rising Sun," "Nest of the Sun," "Outspread Island," "Country of Peaceful Shores," "Land of

Great Gentleness," and "Southern Country of Brave Warriors." It is sometimes called "the Empire of the Thousand Islands," a poetical and descriptive name. It is a very hilly country; it possesses many rapid and precipitous rivers, and a large number of harbours, some of which are very commodious. The climate is somewhat changeable, but, on the whole, healthy and mild, although it is stated by travellers that rheumatism, bronchitis, and lung affections are plentiful in the country. These, however, can be partly accounted for by the dress, houses, and habits of the people. In the summer the heat is so overpowering as to compel people to remain indoors during the middle of the day; but much rain falls, causing generally a damp, moist heat. It is said that on account of these summer rains the Japanese can reap two harvests a year off the same fields. In July, August, and September, the country is visited by terrible storms, called "typhoons," which inflict great destruction. These typhoons are revolving storms, advancing in a curved path, and blowing with tremendous force. They last but a short time, but work so much mischief in their duration, that they are greatly dreaded by the people. On the whole, however, the climate is very genial, and the country beautiful. It is said that the name Japan is derived from the words *Jih-pun-quo;* or, "The Sunrise Kingdom."

The country abounds with precious and useful metals, and the landscape is diversified with bamboo thickets, pine plantations, and rice-fields. Still, the Japanese cannot be said to be an agricultural people, for they have but few cattle. They only use horses and ponies occasionally, and never take butter, milk, or beef. They have no idea of milking cows for the sake of drinking or otherwise using the milk, their sole idea being that only calves were intended to drink milk. They look upon it as a barbarous custom to

use cows for milk, food, and draught, as civilized nations do.

The chief towns of Japan are Nagasaki, Yokohama, Tokio, Kobe, Osaka, Kioto, and Hakodate. Tokio is the eastern capital, and Kioto the western. Yokohama and Nagasaki possess large harbours. It is supposed by competent students that the people of Japan are of mixed race, the Ainos coming originally from China and the Corea, and the Yamatoos from the Malay islands. Whether this be so or no, they present at this day a great mixture of races. The small stature of both men and women has attracted the attention of almost all travellers. The Japanese have sallow skins and black hair, this latter being worn in a variety of ways. The girls are mostly attractive and pretty, but after marriage they shave off their eyebrows and blacken their teeth, and, as might be expected, this absurd custom makes them look frightfully old and ugly; yet they are gentle, hospitable, and ingenious, and behave with propriety to strangers. They are also very industrious and courteous.

The people seem to have very limited ideas in relation to architecture, most of their buildings, palaces and cottages alike, being built of grey wood. This causes a quiet, sombre look to prevail in the cities and towns. As a set-off, however, the temples are very ornamental, and bright with colour and gilding. Dark red appears to be the prevailing colour in the *torrii*, or temple portals, while the images are painted green, red, blue, or some other striking colour. In their dress they display little jewellery, and usually wear cloth or silk of blue, brown, or grey.

Some writers have taught that the Japanese migrated from Babel, the language being stated to be one of those used by God to confound the plans of the builders of the tower of Babel; but the evidence for this theory is small and trifling.

A PAGODA.

The Ainos, who are to be found mostly on the island of Yezo, are supposed to be the original inhabitants of Japan. These aborigines are, however, very different from the bulk of the population, and are said to be decreasing in numbers year by year. These Ainos are hairy people, and are a wholly distinct race from the inhabitants properly known as Japanese. They are dark in skin, and have soft jet-black hair, which hangs from the head in thick luxuriant masses. Beside this, the beard, moustache, and eyebrows are very full, and many of them have large quantities of hair on the chest and limbs. One traveller states that some of the boys have fine soft hair on their backs, like the fur of a cat. But they have the advantage of the Japanese in size, being stronger, taller, and hardier. They are very civil to strangers, and treat each other with kindness. They follow agriculture and fishing very largely, but are not capable of mental application as are the Japanese. It is said that they have no written language or literature. Aino children in the mountains have a grain of millet seed put into their mouths as soon as born, and on the coast, a morsel of fish. Having had this, the child is laid aside, and not fed till next day under any circumstances. They are then treated as infants until about three or four years of age, not being weaned till that time, but from this early age are taught to be obedient, docile, and industrious. About the fifth year, tattooing is commenced, and different parts of the body are at intervals covered with beautiful devices. No woman among them could marry without this tattooing,—this custom, and that of drinking intoxicants, being part of their religion. The children do not wear any clothing until they are seven or eight years of age, and appear to suffer considerably in consequence from toothache and other ailments. The clothing of the elders among the Ainos consists of skin coats in winter, and

of cloth made from the bark of trees in summer. This latter is woven by the women, who labour very unremittingly both in outdoor and indoor occupations. Like most uncivilized tribes, they seem to have a passion for ornaments, and, in spite of their surroundings and ignorance, exhibit qualities of mind and disposition which would compare favourably with some of the outcasts of the great cities and towns of England.

One theory has lately been started in regard to the origin of the Japanese, which, although received with ridicule and incredulity, has been enthusiastically advocated by some writers. It is that the Japanese are a portion of the ten lost tribes of Israel, and in this way are the descendants of Jacob. A Mr. Norman McLeod has published two volumes, in which he explains very forcibly his reasons for coming to this conclusion. He says that the word *Shinto* means the doctrine of the "God of Heaven"; that Shinto temples are called *yashiro*, which means "pure and holy tabernacles," and are divided into holy and most holy places; that Shinto priests resemble the Jewish priests, while the emperor is the national high-priest. He traces relics of Hebrew idolatry in the present worship of the Japanese. Thus, these people have learnt to hold serpents and heifers in idolatrous estimation; so also did the ancient Israelites. The Israelites buried their kings by the side of their temples; so also do the Japanese. Illustrations are formed on their walls and temples, which correspond with various devices and emblems in Solomon's temple. Relics of antiquity such as were found at Nineveh, are represented in Japan. Fruits, flowers, and trees indigenous to Palestine, are to be found in Japan; while among some of the people the Israelitish cast of feature can be plainly traced. On these and other accounts, he concludes that part of the Lost Ten Tribes are

to be found among the people of the "Sunrise Kingdom." The ornaments of the Japanese temples are, this writer says, imitated from Solomon's temple. The chrysanthemum, which is the Japanese national flower, along with the lotus-flower, peony, and other flowers, are found in many shrines and temples, beautifully carved and painted. Other shrines are to be found at the tops of hills, and among shady groves, as in the time of the Israelitish idolatry, after the reign of Jeroboam. It would be interesting to recount all the evidences of identification mentioned by Mr. McLeod, but our space will not admit of much digression on this matter. Still, it may be noticed that many of the same arguments have been made use of by other writers to prove that the Lost Ten Tribes are to be found in England and her colonies.

The vegetation of the Japanese islands is very luxuriant, presenting a beautiful verdure throughout most of the year. The people cultivate rice and tea largely in the provinces. Beautiful flowers, such as camellias, azaleas, hydrangeas, magnolias, peonies, irises, chrysanthemums, rhododendrons, and veronicas, delight the eye on all hands in their season, and make a charming landscape. The empire extends through twenty-six degrees of latitude, and in consequence experiences many degrees of temperature—the extreme north being very cold, and the extreme south very hot, though damp. With the exception of the Ainos, the same language is spoken by all the people of the islands, and the same customs, manners, and traits prevail, thus proving the homogeneity of the race, from whomsoever descended. Earthquakes are very frequent, causing at intervals much destruction, and volcanoes are sometimes active. The population is said to be somewhat over thirty-four millions, or about two hundred and thirty to each square mile.

II.

History and Religion.

The Japanese have a history stretching back to 660 years before Christ. "Their ruling dynasty is the oldest in the world," said a descendant of the ancient emperors; "no other family line extends so far back into the remote ages as the nameless family of Mikados. Disclaiming to have a family name, claiming descent, not from mortals, but from the heavenly gods, the imperial house of the Kingdom of the Rising Sun occupies a throne which no plebeian has ever attempted to usurp." These Mikados are believed by the people to be descended from the sun goddess, and are called "*distant gods*," on account of their being reckoned so far above other men. The Mikados, or emperors, were like high-priests, and were accustomed to worship the deities held sacred, in the form of idolatry known as Shintoism. They are also supposed to intercede daily in their palaces on behalf of their people, being, as it were, the chief intercessors for them. The Mikados are viewed with no common reverence,—as something more than mere mortals,—and indeed were, as a rule, kept from the view of the people.

The condition of the people in these early ages was far before that of our forefathers, the Ancient Britons. During the reign of the Emperor Jimmu, who commenced to reign 660 years B.C., we are told that the country was greatly developed; that he caused his soldiers to labour in agriculture, when not engaged in war; and that he him-

self composed several poems relating to these matters. The Emperor Sujin, who reigned about 100 years B.C., encouraged engineering science; reservoirs, canals, and ships were built in order to benefit and extend the trade and commerce of the country. Sújin seems to have been, for his day, a wise, earnest man, and religious according to his light. We are told that a great pestilence broke out in his reign, and in order to stay the plague, the Mikado rose early in the morning, fasted, bathed, and prayed the gods that the plague might stop. It did not abate; and then commenced the practice of building religious shrines. The next emperor, who reigned during the time of Christ, forbade sacrifices of human life. Up to that date it had been customary to *bury alive*, at the death of a prince, all those servants who had been attached to him. It is said that a certain prince died during this reign, and, according to custom, all his servants were buried alive round him. These entombed servants lingered in agony for several days, and their cries were distinctly heard at some distance. On the circumstance being reported to the Mikado, he ordered that *clay figures* of the servants should in future be buried with the bodies of their masters, thus sparing the lives of numberless individuals. Other emperors have encouraged potteries, introduced the silkworm culture, built shrines and temples, made roads, and erected houses of more than one storey. Empresses have at different times occupied the throne, and ruled with much benefit to the country. It will be seen that at the time when our own ancestors were savages, living in huts, dressing in skins, painting their bodies, and depending for support upon fishing and hunting, the Japanese were very highly civilized, and acquainted with many of the arts of life.

In the fifth century of the Christian era, a system of

weights and measures was introduced, various professions encouraged, such as those of architecture and medicine, the first school in Japan was established, fortifications were built, and a system of signals around the coast introduced. An empress reigned in the sixth century, and, during her rule, tiled roofs instead of thatched ones were used, almanacs were made, and professorships in the public schools established.

In 1142, a new power arose in Japan. The emperor, being too sacred a personage to be seen by his subjects at large, or to mingle with matters which affected the condition of the people, became almost powerless to stay the tide of civil war which devastated the nation. One of the bravest officers of the army was therefore created chief ruler, or magistrate, under the title of *Tycoon*. He became ruler in temporal matters, while the Mikado continued to be the spiritual emperor, and high-priest of the people. In course of time, the Tycoon's power overshadowed and threatened the Mikado's, and after frequent warfare between the two powers, a revolution occurred in 1868, which ended in re-establishing the total power and government in the Mikado. This Mikado is the present emperor of Japan. When he ascended the throne, he was only a youth of seventeen, but he soon proved that he possessed very uncommon power of mind and determination of character. The office of Tycoon had existed for six hundred and seventy-six years, but it was abolished, and the emperor came out of the old traditional seclusion of his race, to assume the control of his kingdom. The Daimios, or provincial magistrates, were stripped of their almost feudal powers, and taught that they must render a full account of their dealings with the people, to the head of the Government. At the same time the Japanese people received

political rights and privileges, being to a large extent emancipated from their former condition of serfdom.

We are told that the first census taken in Japan was in 1744, and that the population of the islands was then found to be about 26,080,000. The last census was taken in 1876, and we are informed that the population at that date was 33,338,504. It is interesting to observe that the value of a census of the people was understood among this strange nation, many years before our own enlightened Government adopted it.

The Japanese have their sacred books, like the Chinese and Hindoos, and set much store by them. They are called the *Kojiki*, and *Nihonki;* and, curiously enough, the Kojiki is the compilation of a woman. This woman is said to have been a peasant girl gifted with a wonderful memory, and who, by order of the then Mikado, furnished the chief materials for the sacred volume *Kojiki* in the commencement of the seventh century. These sacred writings contain, beside moral precepts and teaching relating to the gods, much of the ancient history of Japan. The *Kojiki* gives some teaching in relation to the creation of the world, and states that in the beginning, before there was any earth or men, a god existed, called "The Lord of the Centre of Heaven." After this god, there came into being two others, entitled, "Lofty Producer' and "Divine Producer," who created the earth, between them, and all that inhabited the earth.

Shintoism is the oldest religion of Japan, and, properly speaking, the *national* religion. Buddhism was not introduced from China, until about six hundred years A.D. Shintoism may be defined as a *worship of Nature.* It is called by the natives themselves, *Kami-no-michi*, or, "Way of the Gods." The sun, moon, stars, animals, trees, mountains, rivers, lakes, clouds, thunder,—in short, everything in

nature, and beyond the comprehension of the Japanese, was exalted into the position of a deity. Implicit and constant obedience to the Mikado was accounted piety; the opposite was rank impiety. Certain forms of prayer were used in public; and although no idols were worshipped in the temples, or Shinto shrines, a mirror was always to be found there as an emblem of the sun. A prayer recited by the Mikado at the Shinto shrine where he worships, seems to indicate that, like the Athenians of old, he prayed to some "unknown God" in sincerity: "O God, that dwellest in the high plain of heaven, who art Divine in substance and in intellect, and able to give protection from sin and its penalties, to banish impurity, and to cleanse us from its uncleanness,—Hosts of Gods, give ear, and listen to these our petitions." The people were, however, taught not to annoy the gods by frequent and greedy petitions on their own account, for the Mikado was in his palace daily offering up petitions for all his people. In each temple, besides a mirror, may be seen strips of notched white paper stretched across from wall to wall. These shrines are attended by a multitude of priests and priestesses, who are supported partly by the Government, and partly by the offerings of the people. These offerings consist of silk, rice, cloth, altars, salt, animals, and other things; but no shedding of blood was required. In the early days of this faith it was much purer than at present, and really seemed to be an earnest religious system, in which the worshippers *groped after God*, and aimed at living moral lives. In course of years it degenerated into ignorant idolatry of the Mikado, and densest darkness of mind as to the past and future of mankind.

Buddhism, like Shintoism, requires no sacrifices, but is a much less pure system of religion, and permits the worship

of images. It is called "a system of worship without a God, and a religion without hope." It was introduced into Japan in the sixth century, and gained much success, in

BUDDHA'S TRIUMPHAL CAR.

consequence of its priests *adapting* it, as it were, to Shintoism, and grafting it on that faith. The founder of Buddhism was an Indian prince, who endured much mortification and

suffering of body before he formulated this system, and who taught the doctrine of the migration of souls, until each soul was finally absorbed in Buddha. The prevailing religion of Japan is a curious mixture of these two systems. It is said that there are in Japan one hundred thousand temples, each one containing a statue of Buddha. The largest idol is called Dia Butz, or Dai-Butsu, which is made of bronze, and stands fifty feet high. Being hollow, a chapel is fitted up inside the image, where thousands of pilgrims go to offer petitions. They use praying machines at these temples, in order to facilitate their devotions. These machines are stone wheels set in high posts. When a man wants to repeat a large number of prayers he turns the wheel, and every time it goes round, he believes that a prayer is recorded in heaven to his credit. In some places these wheels are turned by machinery. Generally speaking, there is no idea of a Saviour in Buddhism; every man must be his own Saviour, by means of religious duties and life. This is a cheerless faith. Its founder, Buddha, is said to have come into the world in the same way that Christ did, but only as a *guide* and *example.* He is never held up as a Saviour; never dreamt of as anything but a *teacher.* Still, from the analogies which exist between the early traditions of these false systems, and the Christian religion, there seems reason to suppose that some tidings of the Christian faith must have reached these ancient peoples in the early centuries of which we have been speaking. Indeed, it is asserted that during the first centuries of Buddhism in Japan, there existed *a sect* of Buddhists who really believed and taught the doctrine of salvation by faith, but they form an exception to the generality of Buddhists. There are at this day some descendants of this sect, and they are known as the "Protestants of Japan." The chief

article in the creed of these Buddhists is this: "Rejecting all other religious austerities and actions, giving up all idea of self-power, rely upon Amita Buddha with the whole heart for salvation, which is the most important thing; believing that at the moment of putting one's faith in Amita Buddha, our salvation is settled." If, for the words "Amita Buddha" we substitute *Jesus Christ*, is it not easy to read in this doctrine, the Christian one of salvation by faith?

It is interesting to note that some distant echo of the Christian religion fell early upon these far-off peoples; but in the absence of reliable teachers, copies of the Holy Scriptures, and direct Christian instruction, these echoes died off, only to be heard of again in garbled forms, and mixed up with idolatrous usages and ceremonies. The Buddhist party, called the Monto sect, which adhere to the above doctrine, indulge the hope of one day converting Europe to their faith, and have a large college at Kioto for the training of 600 students, some of whom are destined to act as missionaries in Europe and America. They are somewhat self-righteous too; for it is asserted by them that "morals were invented by the Chinese, because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart." How religious a people the Japanese were according to their light, may be inferred from the fact that, according to the census of 1876, the number of priests, priestesses, monks, and religious officials was returned as 207,669. The Government disestablished and disendowed both Buddhism, and Shintoism about 1879. In this fact we may rejoice, for, deprived of the powerful aid of the Government, these erroneous religious systems will have less chance to fight against the Christian religion.

The god or goddess of a "Thousand Hands" is extensively worshipped in Japan. This idol was also at one time largely worshipped in India, sometimes as a man, sometimes as a woman, but always with the enormous number of one thousand arms and hands, three eyes, a necklace of skulls, and a rosary of finger bones. It will be seen, therefore, that, amid all the multiplicity of sects in Buddhism, and in spite of the refinement and partial elevation and purity of *some* of its adherents, the *masses* of the people were buried in deepest, darkest heathenism. Their faiths were systems of idolatry, and, as such, blindly followed.

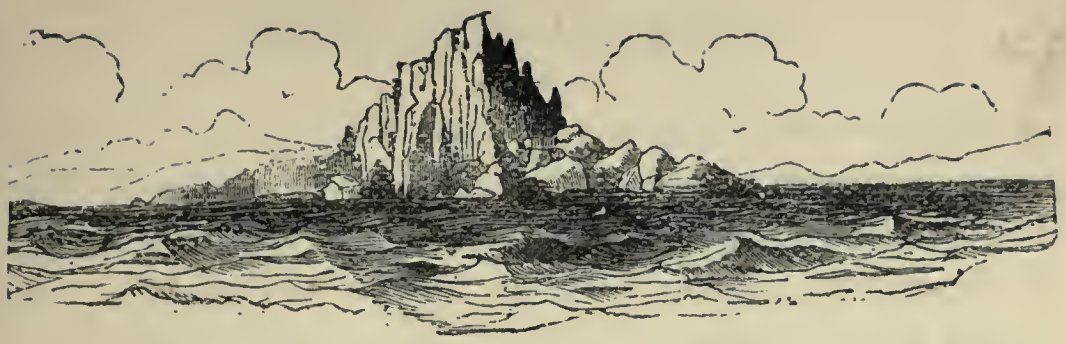
In 1549, Roman Catholicism was introduced by Francis Xavier, and his Jesuits. They obtained a footing in the country, and made many thousands of converts. In 1587, however, a great persecution broke out against the Roman Catholic Christians, and within three years, over 20,000 were put to death. Forty years later, another great persecution broke out, 37,000 Roman Catholics were put to death, and the number of converts reduced from 2,000,000 to 12,000. Still the Jesuits sent fresh missionaries to Japan, and braved the anger of the Japanese rulers, who declared that, "should the very God of the Christians come, they would behead Him." In that persecution, about the year 1640, was instituted the national festival of "Trampling upon the Cross," to show the hatred which existed against the Cross of Christ. This festival has only very recently been abolished, out of deference possibly to the Christian nations with whom Japan has relationships. On account of this hatred to Christianity, a law was made in 1837, that, "So long as the sun shall shine, no foreigner shall touch the soil of Japan and live; that no native shall leave the country under pain of death; that all Japanese who return from abroad shall die; that all persons who propagate the Chris-

tian religion, or bear this scandalous name, shall be imprisoned; that whosoever shall presume to bring a letter from abroad, or to return, after he has been banished, shall die, with all his family." It is stated by an authority, that from the date of the last persecution, "the name of Christ became an object of shame and terror throughout Japan." Another historian says, "For centuries, the mention of that name would bate the breath, blanch the cheek with fear, as with an earthquake shock. It was the synonym of sorcery, sedition, and all that was hostile to the peace of society. All over the empire, in every city, town, village, and hamlet, by the roadside, ferry, or mountain-pass, at every entrance to the capital, stood the public notice-boards, on which, with prohibitions against the crimes that disturb the relations of society and government, was one tablet, written with a deeper brand of guilt, with a more hideous memory of blood, with a more awful terror of torture, than when the like superscription was affixed at the top of a cross that stood between two thieves on a little hill outside of Jerusalem. Its daily and familiar sight startled ever and anon the peasant to clasp hands and utter a familiar prayer, the priest to add fresh venom to his maledictions, the magistrate to shake his head, and the mother to find a ready word to hush the crying of her fretful child. Nothing remained of the religion of Jesus, save an awful scar on the national memory."

It cannot be wondered at that the Christian faith is looked at with suspicion and fear as yet, in Japan. So strong is the fear of it in some quarters, that societies have been organized in which the members have bound themselves by oaths never to become Christians. It is well to bear in mind that Protestant Christian missionaries are as yet only *tolerated*, and are only permitted to reside in certain towns mentioned in the treaties. They, however,

often procure permission to go elsewhere, from the officers of Government. Still, the old persecuting laws against Christians have never been *annulled;* they are simply allowed to remain as dead letters on the statute-book; but *native* converts can go *anywhere* preaching the Gospel to their fellow-countrymen.

Miss Bird, in her fascinating work on Japan, says, in reference to this question, "Of the shadows which hang on the horizon of Japan, the darkest to my thinking arises from the fact that she is making the attempt, for the first time in history, to secure the fruits of Christianity, without transplanting the tree from which they spring. The nation is sunk in immorality, the millstone of Orientalism hangs around her neck in the race in which she has started, and her progress is political and intellectual, rather than moral; in other words, as regards the higher destiny of man individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and purity of primitive Christianity, as taught by the lips and life of our Lord Jesus Christ, as vigorously as she has grasped our arts and sciences; and that in the reception of Christianity, with its true principles of manliness and national greatness, she may become, in the highest sense, 'The Land of the Rising Sun, and the Light of Eastern Asia.'"



III.

Manners, Arts, Customs, Manufactures, and Household Traditions.

Japanese houses are built of wood, and the partitions have very often sliding doors of paper. The floors are matted, but the rooms rarely contain furniture. In the kitchen, in place of a stove may be seen a large stone or bronze box, with burning coals in it, and over this trough is cooked the rice for the family. The kitchen being destitute of a chimney, the smoke has to make its exit through an opening in the roof, or through the doorways. At meal times, the rice is put into a little wooden tub, which is placed upon a little table, about two feet square and one foot high, around which the family all sit in order to partake of the food. Each one dips out a bowlful of rice from the tub on the table, and eats it with chop-sticks. They also eat fish and sweet potatoes, and sometimes pour tea over the rice. In some rooms in the house may be found a shelf, or closet, in which are kept all the household idols. These houses are not always clean, for travellers tell us that fleas abound in the thick mats which are placed on the floors; while, so ignorant are the greater part of the people as to the necessity for pure water, that on some occasions people have died through drinking the impure water provided for them.

Horses are used for travelling in that country, but the animals are ill-trained, and without bridles, so that instead of being guided by the riders, as in England, they

follow "runners." These runners are in some provinces men; in others, women. Occasionally, cows are used, as in Africa, for purposes of locomotion. Upon level roads, small hand-carriages with two wheels, called "*jinrishkas*," borne by two men, are used. The "jinrishka" men will frequently travel thirty or forty miles a day; but although they obtain better pay at this employment than at agricultural work, they shorten their lives considerably. Miss Bird was informed that the average duration of a man's life, after taking to this mode of labour, was only about five or six years.

The Japanese have a wonderful eye for colour, and the artistic arrangement of the goods in their shops, as well as their personal clothing, attests this fact. Nevertheless, the *style* of the national dress seems open to improvement. The *kimono*, or general outside garment, is something like a scanty dressing-gown, with long, loose, baggy sleeves, sewn up to the wrist, so as to make convenient bags or pockets for the reception of all sorts of things. Idols, and the paper squares used for handkerchiefs, are carried in these sleeves, the said handkerchiefs being thrown away when done with. This *kimono* is fastened over the chest in different ways, according to the sex of the wearer, being folded from left to right by the man, and from right to left by the woman; in both cases being confined round the waist by a girdle. This girdle has enormous bows behind, according to the respectability and pride of the wearer. Mittens or socks of white cloth are worn, and outdoors are supplemented by wooden clogs. These clogs induce a shuffling, scuffling method of walking, as their feet cannot be raised much for fear of the clogs falling off. Hats and bonnets are discarded by both sexes, as the bows and plaits of hair are made to do duty in place of these articles. It is only by the *obi*, or girdle, and the arrangement of the

hair, that it is possible to tell a man from a woman, when dressed in the Japanese national style. We are told by visitors, that the women are gentle, modest, and womanly, while the men are courteous, quiet, and obliging, and that the national manners are far in advance of those of some nations possessing greater advantages. Their hands and feet are very small, and they themselves very diminutive. The usual height of women is stated as being from four feet eight inches, to five feet one inch; while that of men is from five feet, to five feet five inches. Thin and small, they are characterized as "the most ugly, and most pleasing little people; the neatest, and the most ingenious."

Japanese houses, furnished in the native style, are very picturesque and neat, but wanting in comfort, according to European notions. The floors of the apartments are covered with matting, as fine and soft as English carpets. These housemats are all made of one size—five feet nine inches long, three feet broad, and two-and-a-half inches thick. The frame is of strong coarse straw, and this is covered with very fine woven matting. Each mat is bound with blue. Houses and rooms are designed to accommodate so many of these mats, as they are never cut. They are expensive and highly valued; no native would venture to step upon a mat, without first changing his dirty clogs for indoor slippers. This fine soft matting looks inviting and warm, but the partitions of the rooms are made of framework filled up with *paper;* and the couches are simply stretchers, with a raised wooden block or pillow at one end, into the hollow of which, a Japanese fits his head, with a bit of cloth or paper underneath, and prepares to sleep. They know nothing of *beds*, in the English sense of the word. All visitors are expected to partake of tea; and no matter how many cups have already been swallowed at other houses

or shops, it is considered very bad behaviour to refuse the gift of more cups of tea. This custom renders visiting and shopping somewhat formidable undertakings in Japan. *Sakè* is an intoxicating drink made from rice, used very largely by the natives, but tea is the household beverage.

Girls marry when about sixteen or seventeen years of age; young men, when about twenty-one. Married women shave their eyebrows soon after marriage, and blacken their teeth; but these customs, in addition to their modes of life, soon make them look careworn and ugly. As a dowry, the bride receives some personal ornaments, and a *kimono* as costly and ornamental as the means of the parties will admit. At funerals, the customs vary according to different localities. In one part of the country, after a father's death, the house is burnt down, and the widow and children take refuge in a friend's house for three years, when the house which was burnt is rebuilt. Hospitality to strangers and visitors is universally practised; and where curiosity is exhibited, it rarely ever passes beyond the bounds of good manners.

The Japanese excel in various arts. The women practise at home, in their leisure hours, the occupation of weaving, and become proficients in making native cloth, mats, and other materials. Silk factories have been established at various places, and many young women as well as men work at this branch of industry. Their works of art in lacquer, and bronze, and porcelain, are very beautiful, and have been produced by native artificers from very early times. They excel in the manufacture of papers of a remarkable fineness and toughness; indeed, paper occupies a considerable place in their household arrangements, for it forms the panels of their sliding partitions, is used as panes for their windows, and sides for their lanterns. Further, they use paper for tablecloths, cloaks, waterproofs, hand-

kerchiefs, curtains, and various other articles of wearing apparel, and have done so for many centuries. These paper garments and handkerchiefs are, to Europeans, some of the curiosities of Japan.

The arts of drawing and painting have been much developed among the natives, who seem to have great artistic faculty. In some of the old temples, are kept collections of native art. When the Ancient Britons were

JAPANESE FANMAKERS.

rude, uncultivated savages, this nation was well acquainted with many of the fine arts, and owned in its midst many notable artists, whose names are still handed down.

They are fond of letter-writing, and use numerous compliments in these productions. The camel's-hair brush serves for a pen, and highly ornamented paper and envelopes are used. Among the instructed classes, much time is spent in writing letters, not only to business people, but to

relatives, visitors, and acquaintances. It is followed most assiduously as a source of pleasure and pastime.

There is, however, an exception to be made, as it regards the Ainos, or aborigines of Japan. They are, without doubt, the *savages* of the country, and, as such, practise savage customs, live savage, barren, comfortless lives, and are destitute of nearly all the arts and learning of their Japanese masters, who generally treat the Ainos kindly, although the latter go in awe of them. These Ainos have no history like the Japanese proper; they assert that they descended from a dog; they know absolutely nothing, except how to hunt, fish, and make the rudest shelters; they cannot count more than a thousand, and they have no knowledge of reading, while their clothing is made of the bark of trees, or the undressed skins of animals. Beyond making bark-cloth and weaving mats, they practise no arts, and their religion, or idolatry, consists principally in getting drunk with the national beverage, *sakè*. Tattooing is practised among them, both as a source of ornament and as a national custom, while some Ainos assert further that it is a part of their religion.

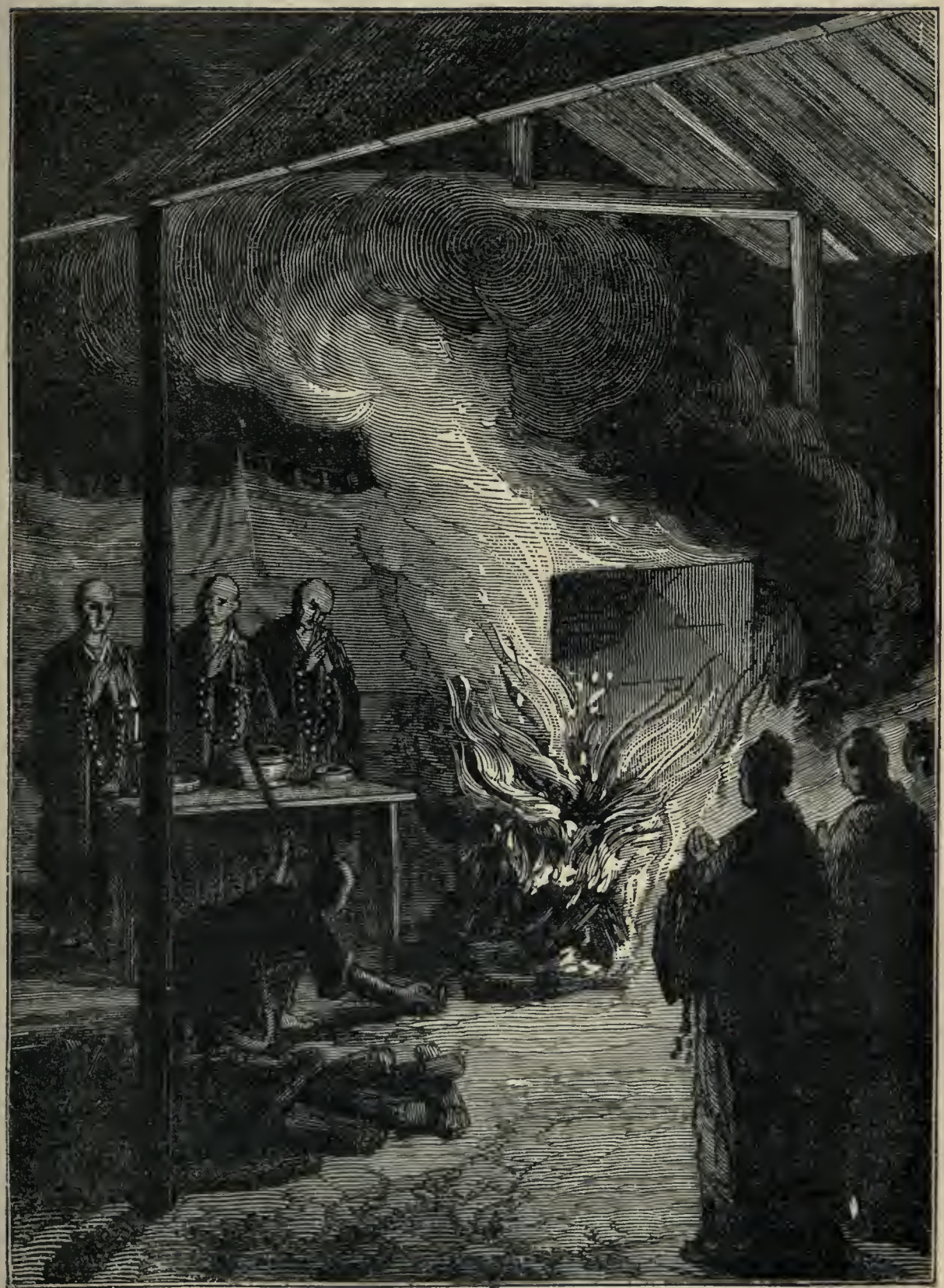
In the religion of these Ainos, it is an understood thing that each house has its own gods. These gods are generally white wands, or small rods, with shavings hanging to them, and are suspended from nails in the walls. Other gods are white posts, two or three feet high, also with shavings, fixed in the ground at one end of the house. They have also shrines to these idols, on the hills, but no temples. These gods are set up anywhere—on precipices, banks of rivers, mountain passes, and hills. In offering sacrifices of *sakè*, to these idols, the Aino really worships the sun, or fire, or some other natural object, and believes that the more *sakè* he consumes, the more pleased the gods are. Another act

of worship consists in placing dead birds beside, or on the top of the idol-posts, there to remain until decomposition has done its work, when the offerings are again renewed. They have no definite ideas about a future state, but the prevailing one is that the spirits of their departed friends wander restlessly about in the woods, and sometimes enter into the bodies of wild animals. When death approaches one of these singular people, the utmost dread is felt by all around. Immediately after death, the corpse is dressed in its best clothes, and laid on a shelf for two or three days. The body is then sewn up in a mat, with the ornaments, or tools, or weapons, or pipe used during life, and, slung on poles, is carried to a solitary grave in the woods. There it is deposited, *without* any "sure and certain hope" of a joyful resurrection, and the friends of the departed return to their houses to indulge ignorantly in their drunken worship of their gods by way of relief to the fear and terror they feel at the prospect of death.

A gentleman who visited Japan in 1868, gives us the following account of a funeral, as witnessed by himself at Hiogo, among the Japanese proper:—"First walked a group of boys bearing poles ornamented with long streamers, and paper banners covered with inscriptions, no doubt laudatory of the dead. Next came several white-robed priests, with shaven heads, and carrying cereal offerings to the deities. Two of them had cymbals, which, at a signal from a silver bell, they would strike, as if to drive away evil influences. After these was the corpse, borne on a cumbrous bier. The latter looked like a small temple, and was decorated with tinsel and parti-coloured paper. Then came more priests, boys bearing sacred chairs, and a group of mourners completely enveloped in white robes, with long gauze veils thrown over their heads, and reaching to their feet. After

these, marched three priests of the highest order, robed in gorgeous vestments, like those worn in the Romish Church. Each carried a fan, that oriental symbol of authority, and wore a tall hat of golden-coloured silk, with a cape falling upon the shoulders. Then came about thirty of the gentry, all bareheaded, the fashion in Japan, and dressed in the official costume, with swords by their sides; and a long line of women and children brought up the procession. It marched a long distance into the country, and as it wound along hill and valley, with flaunting streamers and sounding cymbals, the scene was weird and unearthly. At last they reached the appointed spot; the bier was laid on two stone pillars, its frame was taken apart, and inside was seen a cask like a small half-barrel, well hooped. This is the coffin, and into this the corpse has been packed into a sitting position, and all spare room filled with combustibles. The sacred chairs are placed opposite to this cask, and are occupied by the high-priests, and on a bench between them are laid the cereal offerings. The people gather around, and commence a low-toned and monotonous chant, probably a mere repetition of the name of their deity, after which one of the priests approaches the dead, and mutters a prayer. In the meantime the thirty men previously mentioned are kneeling near by on a matting, and are scattering bits of white paper, probably to distract the attention of the devil, while the others secure the safety of the departed. Several of the assembly wear white paper crescents on their foreheads, and their duty appears to consist in passing around, and bowing very low to the others. The services are closed by burning the body, and after all others retire, the undertaker remains to gather up the ashes, which are placed in an urn and buried."

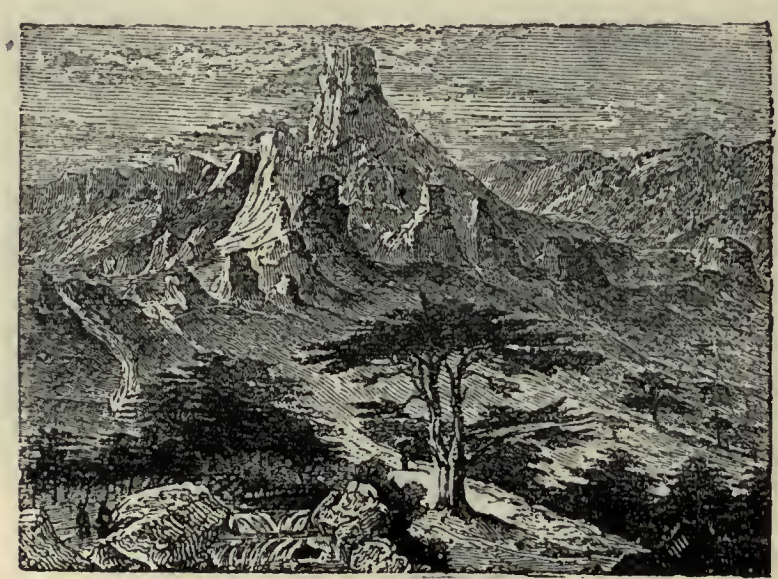
This funeral was evidently that of a Shintoist of the aristo-



JAPANESE FUNERAL CEREMONY.

cratic class. The officials wearing swords, the richly robed priests, and the strips of white paper, all combine to prove this. These strips are called *gohei*, and are supposed to be prayers borne upon the wind. They are seen hanging in front of every Shinto temple, to signify the prayers of the faithful. Bells are also greatly used in Shinto worship; indeed, the Japanese as a people are much given to the use of large and beautiful bells upon every occasion. These senseless ceremonies evince the terror and the dark superstition of the people at the idea of what may be after death. To them, truly, death must be a terrible "leap in the dark."

How dark and gloomy must be such existence! Not only is there small comfort and little enjoyment in such life, but the great beyond, which to the Christian is "a heaven of joy and love," is shrouded in terrible darkness. The more educated Japanese, who know not God, are, although more civilized and cultivated, quite as ignorant of the true way of salvation. In this respect they too are benighted, fallen, and deceived, seeking peace of mind by means of senseless idol-worship.



IV.

Language, Literature, and Proverbial Lore.

The Japanese language and literature are akin to those of China, in difficulty of acquirement, and antiquity. An educational authority tells us that "at the lowest estimate a schoolboy is required to learn one thousand different characters,—in the Government elementary schools, at the present time, about three thousand characters are taught,—and a man laying any claim to scholarship, knows eight or ten thousand characters; while those who pass for men of great learning, are expected to be acquainted with many tens of thousands." As to the language itself, some scholars have affirmed that it must be classed with the Korean language; others rank it with the Chinese; others, again, have discovered a likeness between it and the languages spoken by the Ashantees of Western Africa. It will thus be seen that there is great difficulty in deciding the position of the Japanese language in the great family of languages. The use of *written* characters was unknown in the early history of the people, but facts and traditions were handed down by word of mouth from one generation to another. It is said, however, that the art of writing was introduced by some Koreans who visited the country about 100 years B.C. In the third century A.D., an Emperor of Japan was taught to read in Chinese books, and ever since, Chinese classics, literature, traditions, and faiths have had a very large influence upon Japan.

The spoken language differs so much from the *written* language, that strangers resident in the country may become acquainted with the spoken form sufficiently to engage fluently in conversation with the natives, and yet be quite unable to read the books, papers, or communications brought under their notice; while if they learn the *written* language alone, they are just as helpless as it regards conversation. The language of the women differs largely also from the men; and these facts, as may be supposed, render all mission-work very difficult. The children in the schools are first taught the language as used by women, children, and the illiterate classes generally. After mastering this branch of learning, the young students must still spend another four or five years in gaining a further mastery of their own language, if they aspire to any situation under Government.

It is stated, however, that hundreds of years ago, when war and bloodshed occupied the time and thoughts of the rulers of Japan, the women of the land cultivated literature and learning to a remarkable extent. It will be remembered, as stated in a preceding chapter, that the *Kojiki*, or chief sacred book, was the production of a woman; not only so, but many of the best writings of that age came from female pens. They possess novels, poems, sacred books, histories, and other works, all tending to show that even in early times the study of literature and the production of books were followed to a large extent. It is evident that they possessed, at an early date, much literary culture.

A few specimens of the proverbs of the country will be interesting to the reader. Many of them bear a resemblance to English proverbs. We quote from Sir E. J. Reed's excellent work on Japan, in which a large selection of proverbs is given: "The mouth is the door of mischief;" "Illnesses come through the mouth;" "Indolence is a

powerful enemy;" "Covetous about one coin, and neglectful of a hundred;" "Sufficient dust will make a mountain;" "Prophets know nothing about themselves;" "The magnet can attract iron, but not stone;" "Adapt yourself to the place you are in;" "Too much courtesy is not sincerity;" "He who holds a tiger brings trouble on himself;" "A true heart is better than a beautiful face;" "Many captains, and the ship goes on to the rocks;" "Listening to a child's prattle till you fall over a precipice;" "Pinch yourself to know how others feel;" "Fall seven times, stand the eighth;" "A fire-brand is easily kindled again;" "The frog in the well knows nothing of the high seas;" "Too much done is really nothing done;" "No rising in the world without stooping;" "He who touches vermilion becomes red;" "He who breaks through a thicket disturbs the snakes;" "Poke a cane-brake, and a serpent will slip out;" "Like a wolf in priest's clothing;" "Egg plants do not grow from melon seeds;" "Poverty cannot outrun industry;" "No escape from the nets of heaven;" "People that are hated strut about the world;" "After three years an evil becomes a necessity;" "Dumplings are better than flowers;" "Great words mean little deeds;" "A friend at hand is better than relatives at a distance;" "A devil in the heart (an evil conscience) torments the body;" "Cheaply bought, money lost;" "More words, less sense;" "Clever preacher, short sermon;" "Who steals money is killed, who steals a country is a king;" "If you curse any one, look out for two graves;" "Regard an old man as thy father;" "A tongue of three inches can kill a man of six feet;" "Inquire seven times before you believe a report;" "Hell's torments are measured by money;" "There are thorns on all roses;" "The seal of the gods is on the brow of a righteous man."

V.

The New Civilization, Laws, and Commerce, of Japan.

Civilized as Japan has been during the past ages of her history, she has attained a yet higher position among the nations of the earth, during the last ten or fifteen years. Contact with Western civilization and Western manners, has shown this ingenious little people the necessity and the wisdom of adopting new modes of action, education, and government, if they would preserve their position in the family of nations, or advance their power and influence.

The story of the opening up of Japan, is an interesting one, and comes in very appropriately here. The Americans were the first people to succeed in establishing commercial relations with that country. In July, 1853, a fleet of American vessels entered the harbour of Yeddo, under the command of Commodore Perry. After some delay, he succeeded in delivering to the agents of the Japanese Government, a letter addressed to the Emperor of Japan, by the American President, requiring protection for American seamen wrecked on Japanese shores, and requesting that commercial relations should be opened between the two countries. No answer was vouchsafed at that time, Japanese haughtiness and insularity disdaining the idea of reciprocal intercourse with foreigners. However, in February, 1854, Commodore Perry returned with a larger fleet,

COAST OF FORMOSA.

prepared to insist upon a favourable reply. Very shortly, he obtained one. A treaty was agreed upon, whereby certain ports were to be opened for commerce, and consuls permitted to reside in the country. In October of the same year a treaty was made with England, embodying the same concessions. Another treaty was concluded with England in 1858, under the direction of Lord Elgin, which secured more protection and toleration for the foreigner. This treaty very wisely secured that foreign residents should be amenable only to the laws of their own country, except in such civil cases where the defendant happened to be a Japanese. By this condition, security against religious persecution and intolerance was obtained; for the old bloodthirsty laws against Christianity were still in force. No Protestant or Roman Catholic could be exposed to the danger of torture or death because of his religion; while at the same time, certain concessions were granted at specified ports, upon which foreigners were to reside. These ports were Hakodate, Kanayawa, Nagasaki, Niigata, Hiogo, Osaka, and Yeddo. Yeddo is now called Tokio. At that date, however, any Japanese found travelling in a foreign land, was liable to the punishment of death the instant he returned home; but in June, 1866, a further treaty was obtained, signed by the representatives of the English, French, Dutch, and Japanese representatives, whereby Japanese subjects received permission to visit foreign countries, either for purposes of trade, education, or employment. Along with this permission, were granted others, designed to extend and enlarge the trade and commerce of the country. As the consequence, the old customs of Japan gave way before the outward march of civilization, and little by little, the land and its inhabitants forsook its Asiatic seclusion, and adopted, one by one, European ideas

and customs. As a consequence, the "new civilization" and the views and practices of "young Japan" present much material for thoughtful and pleasing reflection, to the student of national and religious history. Japan has developed, nationally, politically, and religiously.

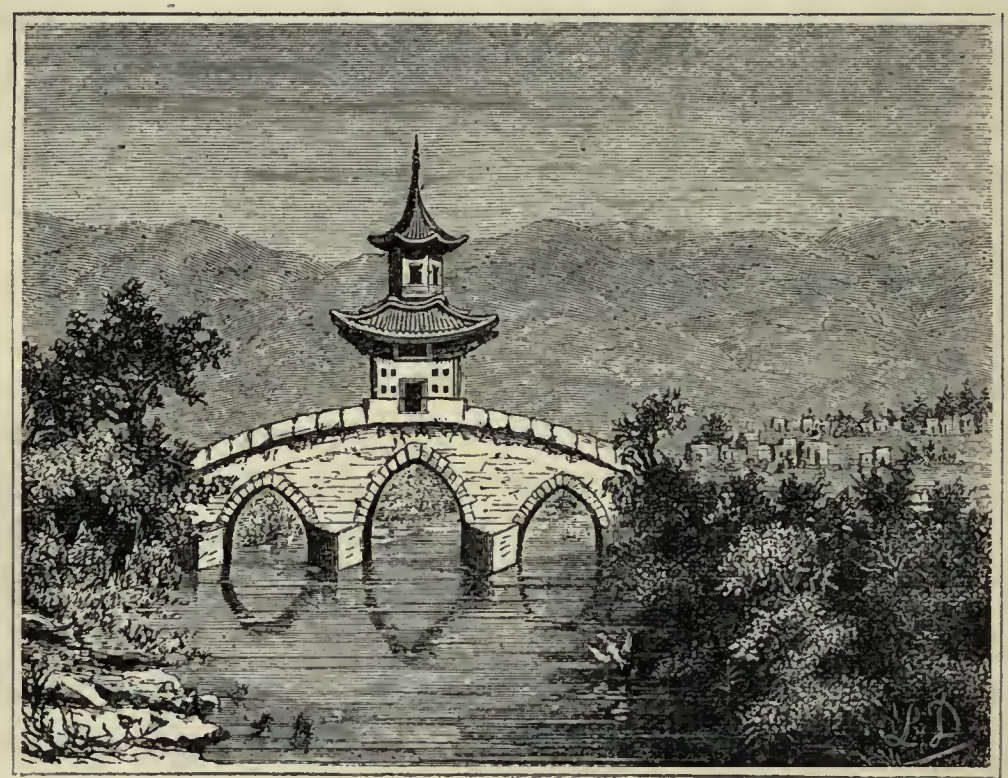
From 1863, to 1867, the people were much disquieted. Foreign complications and internal strife united to produce war, disagreement, unrest, and a general feeling of turmoil. A revolution took place, which ended in placing the supreme power once more in the hands of the Mikado, or Emperor, while the Tycoon, or Shogum, retired into private life. On January 3rd, 1868, a proclamation was put forth, announcing that the rule was henceforth in the hands of the Mikado. Very shortly, the Daimios, or magistrate-nobles, were abolished, being pensioned off; and the Mikado swore solemnly that he would rule the country by the aid of a deliberative assembly, or parliament. But even at this date, the old laws against the Christian religion were in force, and not only so, but after this revolution, notice-boards were put up all over the country, bearing, among other things, the following prohibition. These boards faced the missionary at every turn.

"The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given."

In 1873, however, in deference to public opinion, all these notices were withdrawn, although the laws were not rescinded. In a future chapter, the progress of Christianity from this date will be more fully entered into. The primary object of this chapter is to describe the social, political, and commercial progress of Japan as a country.

Upon the abolishing of the clan system, and the office of the Daimios, who were bound each to provide a certain

number of soldiers under the ancient *régime*, a conscription law was adopted, by virtue of which, every male between the ages of seventeen and forty has to serve a certain number of years either in the army, or reserve force. A navy has been developed after the pattern of the English one, and large naval establishments have been created at Yokosuka, and Nagasaki. The present Government consists of the Mikado as its head, a Supreme Council or Parliament,



and an Assembly of Local Officials. All males above twenty years of age, who pay land-tax amounting to £1 annually, are entitled to a vote, bankrupts and criminals only excepted. They have adopted the system of vote by ballot. The chief departments of State, over which ministers preside, as in England, are Foreign Affairs, Finance, Marine Education, Public Works, War, Justice, the Imperial Household, Colonisation, and Religion, this latter having been changed

into that called Ministry for the Interior. The army consists of 50,000 men, with 20,000 reserve force; the navy, of 27 vessels, and nearly 5,000 men. A smart police force was next instituted, dressed in blue and yellow, and composed of the most intelligent and active among the male population. Being dressed in European costume, they attract much attention, both from visitors and natives, and manifest not a little pride in their responsible position. It is said that this body consists of nearly 24,000 men, of whom over 5,000 are stationed in Tokio, the capital. So highly is this force valued by the Government, that recently a commission of the highest police officers was sent to Europe to improve their acquaintance with European police systems, and to adopt all possible measures for securing the highest amount of efficiency in their own. Indeed, although accustomed up to a recent date to stigmatize all foreigners as "barbarians," it is very curious to note the eagerness with which customs, systems, and manners introduced by those very barbarians, are imitated. It has been the rule for the Japanese Government to employ foreigners for specified terms of years, so as to educate natives in different arts, and then to dispense with the services of the foreigners.

The money of the country has undergone a change. Until the country was opened up by the foreign treaties, the Japanese esteemed silver to be as valuable as gold, and readily exchanged gold for silver, weight for weight. They have now, however, adopted a coinage, and issue gold, silver, and bronze coins, beside paper money.

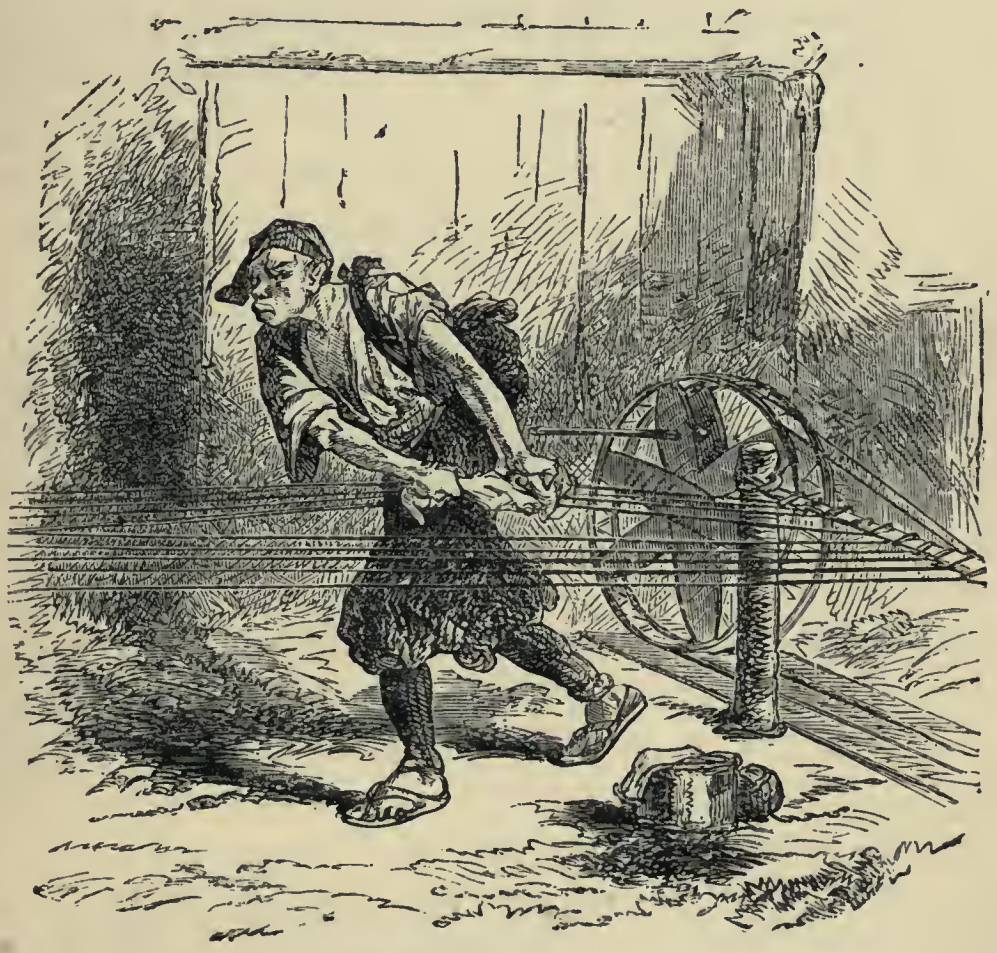
The new order of things was quickly signalised by the establishment of a postal system, nearly akin to our own. In former times, the Japanese postman, or mail-carrier, was a half-naked "runner," who ran from station to station, carrying the letters in the cleft of a stick. But this old

time custom was soon abolished, and a system as nearly like our own as possible, was adopted. By a recent report, we find that over 35,000 miles of mail routes were occupied and properly served; that 3,927 post-offices, beside about 7,000 stamp offices, and receiving agencies, and 700 street letter-boxes, were fully at work. We find also that not only are stamps employed, but that post-cards, wrappers, registered letters, money-order offices, post-office savings banks, and a dead-letter office, are among the post-office agencies and conveniences of Japan. Telegraphs and telephones have also found their way to the country; and in the year 1878, over one million messages were transmitted by telegraph. Railways are being adopted in different parts of the country, for about 500 miles of rail are projected, although not quite 100 are open yet.

Newspapers are beginning to be read and published extensively among the people, and to exercise a large influence in forming public opinion. The first newspaper was issued in 1871, but now the number of dailies and weeklies reaches nearly 300, having an aggregate circulation of many millions of copies. These newspapers discuss the new religion with great interest and keenness. The official organ of the Government recently had a leading article on the folly of opposing "the Jesus religion," as Christianity was termed.

Another says: "Christianity appears to be spreading over the country with the rapidity of the rising tide." Another observes that "the priests are desperately eager to stem the rapidly advancing flood of Christianity, which threatens to drown them out at no distant day." There are four Christian newspapers in Japan, three of them bearing titles which, translated into English, would read thus: *Weekly Messenger*, *Missionary News*, and *Universal Magazine.* The fourth is the organ of the Greek Church, and is largely circulated

among that body. The *Universal Magazine* discusses Christianity in relation to modern science, art, and philosophy, and is largely sold to persons who are not connected with any Christian organization. The Buddhists have seized hold of this instrument for influencing public opinion, and now issue several religious papers, in which praises of the Bud-



ROPE-MAKING IN JAPAN.

dhist faith alternate with attacks upon Christianity. A missionary tells us that in a recent number of one of these papers he noticed a recommendation of Tom Paine's "Age of Reason" as an able *exposé* of the errors of Christianity.

Among other changes, Japanese laws have undergone considerable revision. The old laws were based chiefly

upon Chinese codes, and were mostly remarkable for their cruelty. Before the Revolution of 1868, death was the usual punishment for crimes, and death, accompanied by torture, for aggravated crimes. In the old times, confessions were forced from the accused by cruel tortures, and then death was inflicted by terrible means; but recently the code has been so altered, that death is abolished, except for serious offences, and the practice of obtaining confessions by torture, abolished. Convict establishments have been opened, much like our own, in which the prisoners are kept under firm discipline, and taught various trades, such as porcelain and lacquer work, as well as rougher manual pursuits, by means of which they may, when released from prison, earn an honest livelihood. Miss Bird tells us that there are "twenty degrees of punishment, ten of which involves from ten, to one hundred days' imprisonment, and the other ten, penal servitude for one year, up to captivity for life. In some cases, imprisonment, where it is unaccompanied by hard labour, may be undergone in the offender's own house, his relations being responsible for his safe custody." A slight assault is punishable with twenty days' penal servitude, and wilful murder receives the doom of death. Offences against husbands and parents are severely punished; and should a child neglect to mourn for his parents during the period prescribed by the laws, he is liable to penal servitude for one year. During the days of *old* Japan, it was customary to perform *Hari-kari*, or "the happy despatch," in case of misfortune or dishonour, which meant committing suicide. The present law, however, punishes an attempt at suicide, with ten years' penal servitude, so that, in all probability, the custom of performing "the happy despatch" will wholly die out.

But in her new system of education, Japan has taken the

most important step in her progress toward perfect civilization. Recognising the fact that no true improvement can be attained without sound education for all classes, the Government planned, in 1873, a system which should embrace all the subjects of the Mikado, and provide for all wants. The country was divided into seven large districts, and one school was established for every 600 inhabitants. There are Elementary schools, Middle schools, Normal schools, Foreign language schools, and Colleges for special sciences. According to the report for 1879, the number of elementary schools was over 25,000, with 59,000 teachers, large numbers of whom, however, were far below the standard of competency required and demanded by the regulations. This lack of competent teachers will, however, be remedied in time, by the provision made for training institutions and colleges. In that year, 2,162,962 children were found in attendance at these various schools. There were 389 middle schools, in which 910 teachers were employed, and of this number, sixteen were foreigners. At the head of this school system, is the University of Tokio, which includes departments of law, medicine, literature, and science. Twenty-four of the teachers in the University are foreigners. Students from this University of special capacity are sent to America, and England, to complete their studies, receiving loans of £200 per annum from the Japanese Government, which loans they are bound to repay upon receiving employment at home after obtaining their degrees.

Female education is at present receiving much attention in the country, and the Empress Haruku has assisted the movement both by tongue and purse. Her Majesty gave five thousand *yens*, or dollars, in 1874, "for the purpose of promoting the education of her own sex in the Empire." With this sum, the Tokio Female Normal School was

established, in order to train young Japanese females for teachers in elementary and middle schools. There are also female industrial schools, where the girl pupils learn all kinds of needlework, and womanly pursuits, in addition to other branches of knowledge. Still, in spite of the provision made for the education of the children, nearly two-thirds, of school age, are at present living in ignorance, and wholly untrained. There is no compulsory law to insist upon their attendance at school, and the people generally, in the country districts, are too ignorant themselves, to value education for their children. Yet, with all this provision for mere proficiency in secular knowledge, there is a total absence of religious and moral education. Shintoism and Buddhism do not now satisfy the cravings of the enlightened Japanese, and they have not yet, *as a nation*, accepted Christianity; consequently, the system of education inaugurated for the youth of the land, is cold, lifeless, and barren, as far as regards the life to come. Still, as one of the newspapers of Tokio has recently declared that "no religion save the Jesus religion has ever given liberty to any nation," it is more than probable that the mission agencies now at work in the country will be crowned with startling success. It is in such lands as these, prepared of God, that nations are "born in a day."

The commerce of Japan has largely grown since the treaty of 1858. She now sends to other countries, raw silk, silkworms' eggs, tea, rice, tobacco, vegetable wax, copper, camphor, dried fish, and various art manufactures, in silk, porcelain, and bronze. During the past two or three years her total export trade has risen to about six millions. Europe and America send back, in return, cotton and woollen manufactures, iron, machinery, cutlery, and leather goods, beside cotton yarn. This latter item is an important

JAPANESE ARTIFICIAL FLOWER MAKER.

JAPANESE MAKING CALLING CARDS.

one to every Japanese woman who understands the art of weaving (and most of them do), for they use it, mixed with their own products, to manufacture cloth for the daily needs of themselves and their families. A large trade is carried on by the export and sale of Japanese curiosities, or "curios," which articles find ready markets in England, France, and America, as fancy, and artistic goods.

But amid all this new civilization, education, trade, and commerce, it is saddening to reflect that heathenism and scepticism are both arrayed in opposition to the Gospel of Christ. Scientists and philosophers, who labour in our midst to overthrow the simple faith of believers in Christ, little think of the mischief such teachings are working in Japan. The educated youth of that land, being instructed in English, are more or less acquainted with the works and theories of Huxley, Tyndal, Darwin, Spencer, and Mill, —all great thinkers and original speculatists, but not fitted to lead a heathen nation from its idol-darkness into Christian light. Some of their college tutors tell the young Japanese, that Christianity is now rejected by most educated people in Europe, and America; and that positivism and philosophic doubt have taken the place of the old time-worn creed. The effect of such teachings may be imagined. Alongside of the new civilization, manners, and education, are growing up a certain flippant smartness, an atheistic scorn, and a conceited spirit of doubt, which rejects alike Buddhism, Shintoism, and Christianity, as exploded systems, hoary with years, and fit only for old women, children, and ignorant peasants. Such notions form some of the worst obstacles to the success of missionary enterprise.

VI.

Sacred Shrines, and their Devotees.

It will be interesting to note, at greater length, the most remarkable sacred shrines and temples of the Japanese. These have been frequently alluded to in the preceding pages; but in this chapter, it will be better for the reader to consider them more at length, in order to understand the great need which exists—in spite of all the civilization and learning hitherto attained by this remarkable people—for the light of the Gospel. They walk as it were in moral twilight. They see but partially and indistinctly—through the mists and vapours of idolatry and semi-enlightenment—the truth in regard to the future. In some favoured spots the Gospel is taught by devoted missionaries, both male and female; but over great part of the land intense darkness reigns, while even in the most favoured centres of light and Gospel teaching, infidelity and scientific doubt have crept in, to nullify the newly formed belief of many in Christianity. This cold, unsettled, doubting system is known in Japan as the "English Philosophy."

Pure Shintoism, and pure Buddhism, have each their own shrines in the land, while in thousands of instances the form of worship observed at other shrines is that of *Riyobu Shintu;* or, "twofold religious doctrine." This doctrine was formed by the union of the Shinto faith and Buddhist system; so that both Shinto and Buddhist temples are now

crowded, and adorned with visible representations of the gods worshipped. It is important to remember that at the restoration of the Mikado to his full power, in 1868, Shintoism was re-adopted or re-proclaimed as the state religion of Japan, while all other forms or doctrines were only *tolerated* as a matter of policy, in dealing with European nations. As the Mikado is supposed to be a lineal descendant of the gods, he is also looked upon as a god; and the duty of implicit obedience to the Emperor, is the most important doctrine of this system. It is easy to understand, therefore, that this false faith becomes really a means of political power to the Japanese Government. In this system, Emperors, warriors, heroes, and natural forces are worshipped; but no light is thrown upon the subject of a future state, nor is any revelation of comfort or consolation given by it to its devotees. The number of heroes thus deified and worshipped as gods, is enormously great; indeed, some of the Japanese assert that the total is *eight millions*. Each village, town, river, lake, stream, city, mountain, and wood has its specified god and shrine. When a child is born, it is taken to the shrine of the village god, and dedicated to its service; thenceforth, the god of that shrine becomes the child's patron, guide, and preserver. Each god has a yearly festival, while others have a number of particular festivals or prayer-days, on which the poor, deluded villagers go to the shrine, offer gifts, and pray in their singular fashion. This fashion is a most easy one, merely requiring the worshipper to clap his hands, two or three times, very loudly, in front of the shrine, and to bow his head to the ground. A worshipper of Shinto, on rising in the morning, will carefully rinse his mouth, hands, and face with water, then bow humbly before the sun, as he rises in the eastern horizon, concluding his morning's devotions, probably by a clap of

the hands. This system, as we before mentioned, requires no sacrifices—expects no shedding of blood.

A stranger, on approaching a Shinto temple, or sacred shrine, would be at first somewhat startled to see a curious kind of archway spanning the entrance to the sacred enclosure. This is the *torrii*, or sacred emblem, and in some specially renowned shrines, there are avenues of approach to the shrine itself, composed of hundreds of these *torrii*, or arches. The name itself means "*bird's-nest*," because the sacred fowls, or birds offered to the gods, are accustomed to perch upon them. These fowls, be it remembered, are not killed, but offered in a living state, and cherished, and cared for by the temple servants. The *torrii* consists of two pieces of metal,—or large upright posts, fixed in the earth opposite each other. Across, from post to post, is laid a beam, with ends curving upward, and immediately under this curved crosspiece, is carried, also from post to post, another smaller beam, upon which is painted the name of the temple. As *red* is the sacred colour of Shinto, the archway is generally painted this colour, so that it forms a prominent feature in the landscape. The height of the arch is about fifteen, or sixteen feet; and during the persecution of the Roman Catholics, it was required of the converts made by them, that they should pass reverently under the *torrii*, if they would save their lives. This passing under the temple-entrance was considered equivalent to a recantation. The temples themselves are generally of wood, and have thatched roofs. In the interior, at the farther end, may be seen the circular mirror, of brightly polished steel, the trays of offerings, and the strips of white paper, called *gohei*, hanging from wands of wood, which are supposed to be the prayers of the people. Another Shinto emblem is a rope of straw, which

hangs across a temple archway, and which also has long strips of white paper hanging from it.

Miss Bird tells us that there are 8,000 Shinto temples in Japan, attached to which, are about 20,000 officials,—priests, and attendants. She also states that there is granted annually, by the Government, for the support of these shrines, a sum of £58,000. In former times, a Department of Public Worship dealt with all these matters; but during the last three years, this Department has been abolished, and its functions relegated to the care of the Minister of the Interior.

Amongst Shinto temples and shrines, those of Isé are peculiarly sacred. In a temple here, is kept the *original* sacred mirror of Shinto. At first, the religious objects were kept in the Mikado's palace, but about three years before the birth of Christ, the Mikado Sujin, who was Emperor at that time, caused this magnificent shrine to be built, removed the holy emblem thither, and appointed his daughter to be the priestess of the temple. The original temple does not exist, as a new temple is built every twenty years, but each temple is an exact pattern of the preceding one. Being so sacred, these shrines are esteemed by the Japanese, as we would esteem Bethlehem, or Jerusalem, and are visited annually by tens of thousands of pilgrims, of all ages, who consider that they have performed a most meritorious act, in coming to worship at so holy a place. At this shrine, there are two temples, and with very rare exceptions, no foreigners are allowed to pass the first *torrii*. Mementoes of these temple shrines are eagerly sought after by pilgrims, and treasured up at home, on their return, as some of their most sacred possessions. Formerly, the mementoes were carried about for sale, by hawkers, from door to door, but the Government forbade the practice, and commanded that the relics,

should only be sold at the shrines, or by appointed agents. The two temples are about three miles apart in groves of camphor trees, which, with their dark luxuriance, impress the visitor very strongly. The temples are simply wooden structures, raised on platforms of stone. At the corner of one of these platforms is a dark stone, worn quite smooth by the continual rubbing of pilgrims, who, when in pain, believe that the rubbing of the part of the body which is suffering, against this holy stone, is quite sufficient to ensure relief and cure. Attached to these temples are several out-buildings, containing horses, and other sacred animals, devoted to the service of the shrines, by worshippers. The offerings made at these shrines, are rice, salt, water, fish, birds, and vegetables. After presentation of these offerings, the worshipper claps his hands, to attract the attention of the goddess, reverently bows to the ground several times, and then departs satisfied. Those Japanese who cannot visit the shrines of Isé, pray each day, with their heads bowed towards the place, as humbly and truly, as the old Jew worshipped towards Jerusalem. It should be mentioned, however, that though there are no religious ceremonies other than those described, there are temple dances performed by priests, and dancing girls, to the accompaniment of musical instruments.

At the Shinto shrine of Atsuta is deposited the Sacred Sword, another treasured emblem of this faith. Pilgrims also visit this spot in large numbers, and after first washing the hands, offer coins or other little offerings, to the goddess. The Sword treasured here, is supposed to be the protector of the country, and the people. It is believed that it is in consequence of the homage paid to this Sacred Sword, this weapon is so honoured in Japan. Swords were worn by the military, and nobles, as symbols of power and

pride: only sons of good families were trained in the manufacture of the weapon; the direst breaches of etiquette as well as personal insults, were given, and expiated by the sword, and it was not deemed polite to draw the weapon from its sheath, without first asking consent of all persons present.

Before many, if not all of the Buddhist temples, may be noticed two dreadful images, called "Nios," or temple guards. The figures are carved to represent grinning demons, and are fixed, one on each side of the entrance, in a kind of recess. It is customary for many Buddhist worshippers to offer petitions to these idols, in the following strange way. On coming to the entrance, they chew pieces of paper into small round balls, and fling these little wet pellets at the figures. Supposing they fall off on to the ground, their prayers are rejected; but should they stick to the figure, the Japanese believe most firmly that their petitions are heard, and will be answered. These wooden demons are generally painted, the one red, and the other green, while the avenue leading up to the entrance, is lined on either side, with stalls and shops for the sale of toys, and keepsakes of the temple. The approaches to such temples are crowded nearly all day with men, women, and children, while beggars wait around to collect alms. In front, at one side of the doorway, is a tank of holy water, where worshippers wash their faces and hands, before presuming to enter the temple itself. At the farther end of the building is a lighted altar, surrounded with priests, in richly coloured robes. Each worshipper is expected to contribute some offering, more or less, according to his means, on approaching the altar. Beside throwing wet pellets of paper at the idol, some worshippers use strings of beads, to aid their devotions.

At Nara, is an immense, and ancient Buddhist temple, dedicated to the great Dai-Butsu. The entrance is guarded

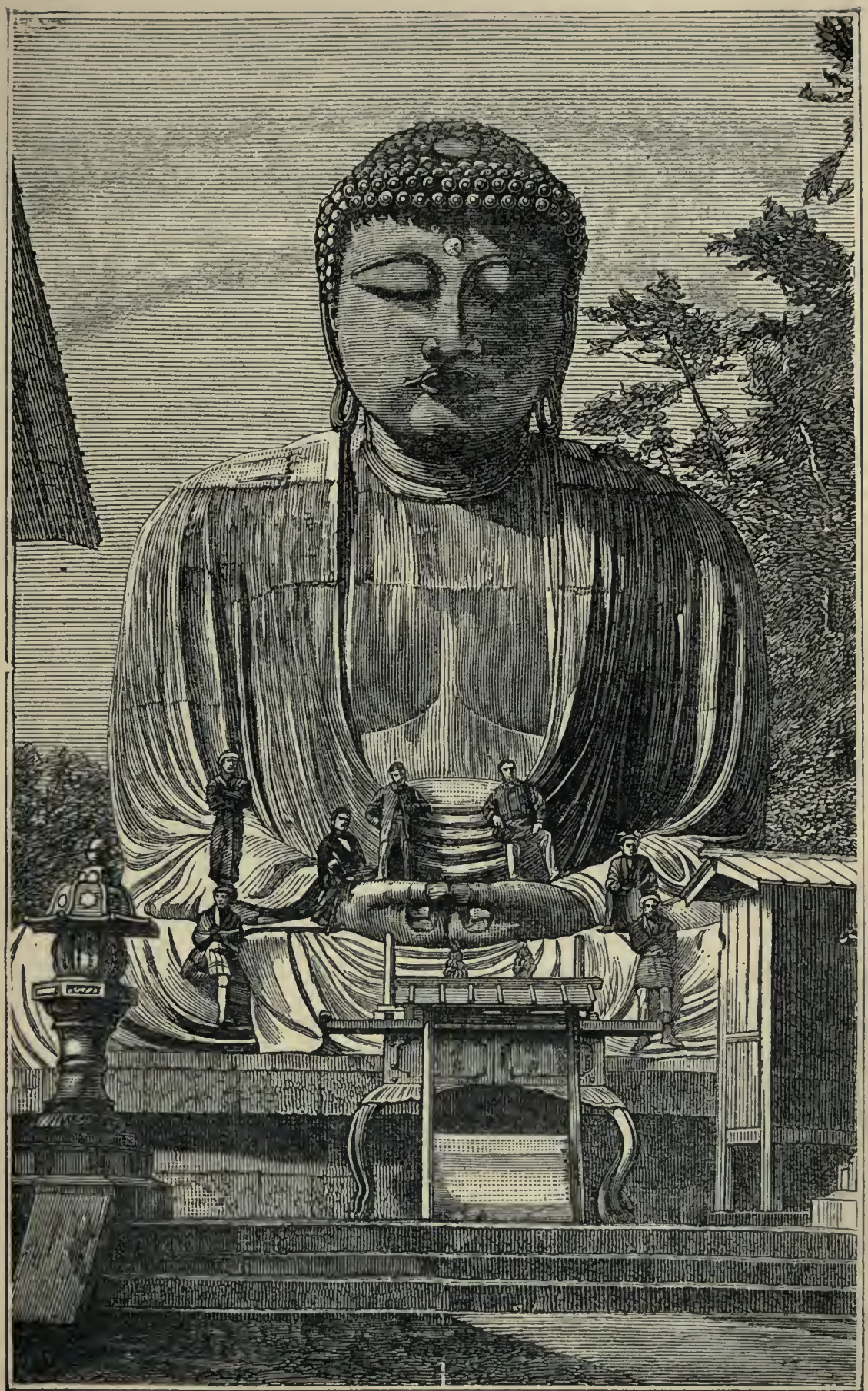
by two large gatekeepers, as described before, and the idol worshipped at this place is an immense figure made of bronze and gold. Dai-Butsu is represented as sitting on the lotus-flower,—which, with the chrysanthemum, is a sacred emblem,—and the height of the image, as it sits, is 63½ feet. Above his head rises a halo-like erection, of over 14 feet high; the face is 16 feet long, by 9½ feet wide; the eyes are 3 feet 9 inches long, and the eyebrows 5½ feet in length; the ears are 8 feet in length; and the middle finger, 5 feet. The chest of the figure is 20 feet in depth; while each leaf of the lotus-flower on which he sits, is 10 feet long, and there are 56 of these leaves to form the throne. This idol was cast first in 743, and contains a weight of 450 tons of metal. This temple contains many ancient, and historical relics, such as sacred Buddhist writings, and scriptures, many hundreds of years old. But these may well be worthless, for instead of being printed and distributed to the people, they are here locked up in strong boxes, and are jealously guarded by the priests.

There is also at this place, the temple of Kwannon, the goddess of Mercy. She is represented as having a thousand arms and hands, and holding in each hand some sacred emblem. A recent traveller states that the wall of this temple is hung with tresses of hair, which have been offered, with vows, both by men and women.

There are two other immense Dai-Butsu images in Japan, one at Kama-Kura, and the other at Taffa. Five persons can sit on the thumb of one of these images, so colossal are they in their proportions. At Kioto, is the celebrated temple of the Thousand Gods. This temple contains a thousand idols of large size, each of which is surrounded by a number of smaller images, so that altogether there are said to be 33,333 images.

These temples are usually built in the midst of park-like grounds, laid out in beautiful walks, and diversified with groves, and woods. Trees of great age are to be found in these groves, adding to the beauty and solemnity of the neighbourhood.

A quotation from Miss Bird, on "Natural Shrines," will fitly come into this chapter. "Everywhere there are conical hills densely wooded with cryptomeria, and scarcely one is without a steep flight of handsome stone steps, with a stone, or wooden *torrii* at its base. From below, the top is involved in mystery, but on ascending into what is truly a 'solemn shade,' one usually finds a small wooden shrine and some tokens of worship, such as a few flowers, a little rice, or a few evergreens. These 'groves, and high places' are the shrines of the old nature, and hero worship, which has its symbols on every high hill, and under every green tree. In some places there is merely a red *torrii*, with some wisps of straw dangling from it, at the entrance of a grove: in others a single venerable tree, or group of trees, is surrounded with a straw rope, having tassels dangling from it,—the sign of sacredness; in others, again, a paved path, under a row of decaying grey *torrii*, leads to nothing. The grand flights of stone stairs up to the shrines in the groves, are the great religious feature in this part of the country, and seem to point to a much more pious age than the present. The Buddhist temples have lately been few, and though they are much more pretentious than the Shinto shrines, and usually have stone lanterns, and monuments of various kinds in their grounds, they are shabby and decaying, the paint is wearing off the wood, and they have an unmistakable look of 'disestablishment,' not supplemented by a vigorous 'voluntaryism.' One of the most marked features of this part of the country is the decayed look of



DAI-BUTSU AT KAMA-KURA—COLOSSAL STATUE OF BUDDHA.

the religious edifices and symbols. Buddhas erect, but without noses, moss and lichen-covered, here and there, with strips of pink cloth tied round their necks, and Buddhas prostrate among grass and weeds everywhere. One passes hundreds of these in a day's journey."

The same writer also mentions one very curious, and superstitious custom connected with the death of women in child-birth, and akin to the Romish purgatory. She says that "she often wondered at seing a coarse cloth suspended over a stream, its four corners being tied to as many bamboo poles. Near it, generally by the side of the path, there was always to be seen a small narrow tablet, containing an inscription, and the name of the poor woman thus snatched away by death. According to popular belief, a poor woman dying at this crisis of her life, is thus snatched away as a punishment for sins committed in a former state of being, and will undoubtedly expiate in the Lake of Blood,—one of the Buddhist hells,—this sin, whatever it may be. The cloth erected on the bamboo poles, appeals to every passer-by, to pour out prayers for the release of the poor woman from this hell or purgatory. And they are expected to pray for her soul, *by pouring dippers full of water upon the cloth.* A dipper is always kept by the tablet, and each passer-by piously pours one or more dippers full of water upon the cloth, leaving it to strain through. Each bowlful of water forms a prayer, according to the popular notion; and the woman is not set free from purgatory, until the cloth is so worn and thin in the centre that the water falls through at once. It is essential that the cloth should be bought at a temple, otherwise the prayers are of no use. It is said that the rich pay the priests more money, in order to get a cloth woven, or scraped thin in the middle, so as to secure the desired end, sooner. This sort of prayer for the dead,

is called 'The Flowing Invocation.' Upon certain fixed times of the year, numbers of people also visit the temples, and pay money to the priests to purchase prayers for their friends in torment."

It will be seen from this incident, that the Buddhists believe, and teach, the doctrine of transmigration of souls, as well as a modified form of purgatory. All who live impure, dishonest, wicked lives here, are considered to pass from this body into that of some hateful, or noxious beast, and then again into some other animal less ugly and repulsive, until they have atoned for the sins of this life, and are then permitted either to rise to "Nirvana," the Buddhist heaven, or to occupy some honourable position in this life. This system of transmigration of souls, provides the only atonement for sin, which the Japanese know, or believe in. Our Christian doctrine of "shedding blood for the remission of sins which are past," is not only *unknown*, but utterly *repulsive* to them; because sacrifices of any kind are abhorrent, both to Buddhism, and Shintoism. This fact proves a great stumbling-block in the way of some Japanese, when urged to accept Christianity; and will remain so, doubtless, for some time.

On account of these teachings of Buddhism, no Japanese ever looks forward to a happy life beyond the grave. His highest happiness is that of being absorbed in the Holy Sakya, in Nirvana,—a sort of unconscious existence in which there can be no active pursuit, happiness, or enjoyment. As this is the only prospect offered by their idolatrous systems, the talk, and belief of Christians on the doctrine of "Eternal Life," falls on sceptical, and unwilling ears.

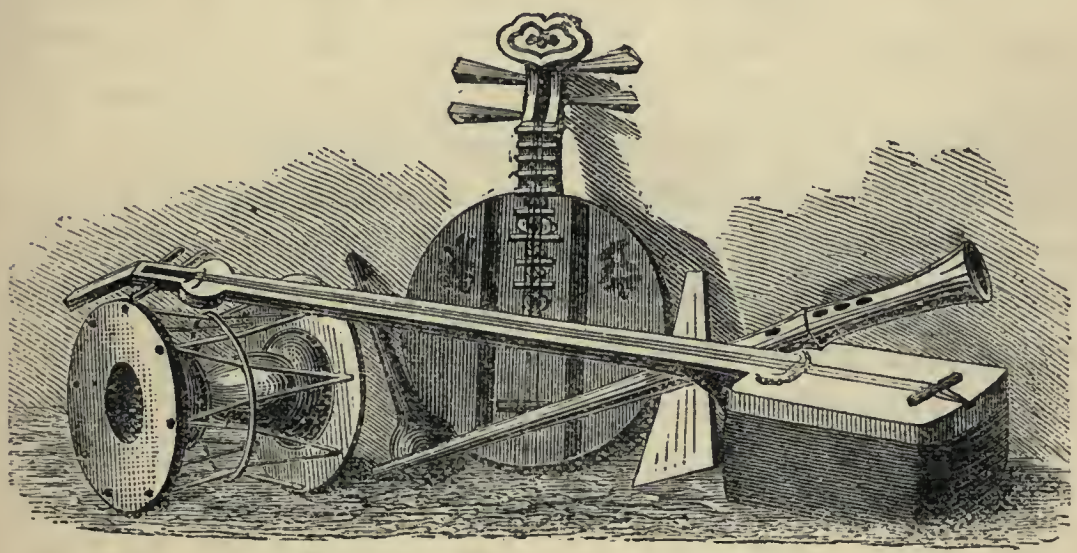
Most of the people wear amulets or charms, and should any person drop his charm, it is considered a sign of speedy death. They are written by Buddhist priests, and sold; are

worn either round the neck, waist, or girdle; and generally contain the name of some god upon them, with a text from the Buddhist scriptures. Among other superstitions we may mention the following:—In building a house, doors should be placed on the south-east side, the storehouse on the north-east, and the cupboards on the south-west. No one should sleep with the head to the north, because a corpse is always placed in that position. They fear ghosts and apparitions terribly, and keep a small candle burning all night, to avoid being in darkness. Purple or violet clothes must not be worn at weddings, or disaster and divorce will speedily follow. Salt must be purchased by day; the purchaser must throw some portions of the salt into the fire, to prevent misfortune. New clothes must be put on before the afternoon, or bad luck will follow the wearer. Should the chop-sticks be broken while eating, death will soon come to the eater. Should an eclipse of the sun take place, all the wells are covered carefully, for the common belief is, that at such times poison drops down from the sky, and renders the water unfit for drinking. During sleep the body is supposed to lie dead, as it were, while the soul walks about in the shape of a black ball. On this account, no Japanese will ever wake a sleeper suddenly, for fear of causing his death.

With regard to the prospects of Christianity in Japan, Miss Bird writes somewhat sadly. She says that Japan is not ripe for the reception of the Gospel, but is, on account of various obstacles and hindrances, opposed to Christianity. The half-civilized Japanese have sharply criticised the conduct of so-called Christian peoples, and have thereby concluded that Christianity is *not* a good thing, and if adopted, would be of little benefit to them. "The fact remains that thirty-four millions of Japanese are sceptics

or materialists, or absolutely sunk in childish and degrading superstitions, out of which the religious significance, such as it was, has been lost."

Among the new institutions of the country is that of the newspaper, and facts concerning the political, social, and religious life of the nation are freely discussed. In one of these, lately, appeared a paper entitled, "Of what good is Christianity to Japan?" The writer said: "The Christian religion seems to be extending by degrees throughout the country. We have no wish to obey it, nor have we any



JAPANESE MUSICAL INSTRUMENTS.

fear of being troubled by it. As we enjoy sufficient happiness without any religion whatever, the question as to the merits, or demerits of the different forms, never enters the mind. Indeed, we are of those, who, not knowing the existence of religions in the universe, are enjoying perfect happiness. We have no intention of either supporting, or attacking the Christian religion. In fact, religion is nothing to us. We do not consider that believers in Christianity are odd, or foolish persons, but we take them to be those who are guided in their morals by their religion, and there-

fore we may say that believers in the Christian religion, are those who, spending time and labour, import their morals from a foreign country. If the time and trouble wasted on improving our morality, which is not deficient in us, were directed toward gaining intellectual knowledge, which *is* deficient in us, the benefit accruing to our country, would not be little." In this extract, peeps out that conceit of goodness, and self-righteousness, so characteristic of educated and bigoted Japanese.

Nevertheless, in spite of national conceit, idolatry, ignorance, and indifference, some entrance has been found for the Gospel of Christ. It is singular, too, that, diplomatic restrictions notwithstanding, great and effectual doors have been opened for missionaries into the island kingdom. The old superstition, and darkness, are contesting the ground, with the new doctrine of eternal life through a crucified Saviour. It is not difficult to foresee which will win. Wherever missionaries have been allowed to reside, they have secured attentive hearing and respectful toleration. These have, in their turn, been followed by the adherence of numbers to the religion of Jesus. To the Japanese, whether educated or uneducated, the news of eternal life, by Christ Jesus, comes like a cheerful gleam of sunshine across a black starless night; and if not prejudiced by sceptical teachings, this news is eagerly welcomed by the natives. But it is among the poorer classes of the people that Christianity has won its greatest triumphs. With little to hope for in this life, and all to dread in the next, fearing futurity, and burdened with a present existence which is full of pain and hardship, they grasp at the good news proclaimed by the foreign preachers, and teachers. As of old, "the common people hear of Christ 'gladly.'"

VII.

Introduction of Christianity.

Speaking of mission work in Japan, a recent traveller well says, "Our Lord's command, 'Go ye into all the world, and preach the Gospel to every creature,' was never better defined than by the Duke of Wellington in the famous phrase in which he called it 'the marching orders' of the Church. Widely as we may differ in theory respecting the ultimate destiny of the heathen, all who profess and call themselves Christians agree that it is the Church's duty to fulfil Christ's injunction with unquestioning obedience, leaving the issue to Him. It is one thing, however, to take a conventional interest in foreign missions at home, and another to consider them in the presence of thirty-four millions of heathen. In the latter case, one is haunted by a perpetual sense of shame, first, for one's own selfishness and apathy, and then for the selfishness and apathy of others, thousands of times multiplied, who are content to enjoy the temporal blessings by which Christianity has been accompanied, and the hope of life and immortality, unembittered by the thought of the hundreds of millions who are living and dying without these blessings and this hope. In travelling among the Japanese, I have often felt the

shadowiness and conventionality of much of what is called belief, for if righteous and humane men and women were truly convinced that these people, without Christianity, are doomed to perish everlastingly, it would be more than a few prayers, pounds, and shillings, which would be spent upon their conversion; and numbers would come forward at their own cost, to save their brothers from a doom, which, in an individual instance, no one can contemplate without unspeakable horror."

It is singular that, although by diplomatic and commercial treaties, England opened the door of Japan, America entered in first, bearing the Gospel. Lord Elgin's treaty of 1858, secured toleration for the foreigner, in certain specified cities; and American Missionary Societies, seized the golden opportunity. Even before this, American missionaries had forced themselves into the ports, for gentlemen belonging to the Protestant Episcopal Church, the Presbyterian Board, and the Dutch Reformed Church, were secretly labouring among the people, striving to sow the seed of the kingdom. Some of these had been in the field from 1850, although using much precaution, and at times fulfilling other duties than those of Christian missionaries. But very little could, however, be done in this secret way, for the spread of Christianity. Had the Americans preached or taught publicly, they would at least have been visited with instant expulsion. The Japanese Government frequently sent spies to visit the foreign residents, instructing them to make friends with these intruders, so as the more readily to discover their real opinions and aims. The officials felt certain that these non-trading foreigners had some religious purpose in coming to Japan, but, failing to discover it, treated them with suspicious dislike. In consequence, but little could be done in the

work of Christian instruction. Only occasionally could the missionaries venture to offer such simple tracts and Gospel portions as were at their command, while they dared only to speak of Christ to the Japanese whom they knew and could trust. These were principally lads and young men, who came to the missionaries for instruction in English, in order to secure lucrative appointments, available only to those acquainted with that language. The missionaries had prepared a little book called "The Christian Reader," for these pupils; but as soon as the lads got the book in their hands, they erased the word *Christian*, for fear of its betraying them. This fact will at once serve to show the danger and the difficulty of endeavouring to impart religious instruction to the people. In 1865, the first Christian convert was baptized. He had been teacher of the Japanese language to the missionaries, but in teaching them, had learnt the true wisdom. He was baptized on his deathbed, in presence of his family, and making full confession of faith. With a few cheering instances such as this, the American missionaries laboured on, hoping almost against hope, but trusting in the promise that they *should* "reap in due season," provided they fainted not. That due season has at last dawned.

In 1868, immediately after the Revolution, the Government had put up notice-boards, all over the empire, stating that "the evil sect called Christians" was "strictly prohibited." Consequently, although by Lord Elgin's treaty of ten years before, toleration was secured for foreigners, the *teaching* of the Christian religion was a penal offence. These notices met the missionary's eye in every public place.

More than this, the national histories recalled to the minds of the people, sad tales of persecution, memories of death, disaster, and punishment, as connected with the

DESHIMA, JAPAN.

profession of Christianity. Upon the reaction of the nation against Roman Catholic Christianity, and the expulsion of its missionaries, various tests had been applied to discover those who really leant towards Christianity. One of the tests was that of requiring a suspected person to trample on a crucifix, or a portrait of Christ. The whole crew of any junk in which a missionary reached Japan, were to be drowned, and the junk sent to the bottom, as a punishment. In the year 1614, most terrible modes of torture and death were resorted to. A special department called "The Christian Inquiry" was formed, for the purpose of inquiring into, and punishing this thing. Such punishments as crucifixion, drowning, and hanging, were adopted, along with many terrible forms of torture. Some Christians were cut into numerous pieces; others were hurled from the tops of precipices; others were buried alive, or torn asunder by oxen; other were tied up in rice-bags, and then a large heap was formed of these bags, with their human contents, and set on fire. Others were starved to death in iron cages, while yet others had sharp spikes driven into the quick of their nails. With recollections like these, it cannot be very much a matter for wonder, that the Japanese themselves looked with suspicion and fear upon the prospect of admitting missionaries into their country.

In 1869, the English Church Missionary Society sent the Rev. Bishop Russell, of China, to Japan, to inspect and report as to the desirability and possibility of planting missionaries in the midst of the people. This gentleman stated in his report, that, "while against Christianity in a Roman Catholic garb, from what took place in the past, there no doubt existed bitter feelings, no hostility was manifested against Protestantism, which the Japanese were already beginning to discern was a very different thing."

He discovered that people exercised great reserve in relation to religious matters, until they found him to be a Protestant, when all reserve vanished, and "a religious conversation was prosecuted without hesitation."

But still, the attitude of the governing power was one of unmitigated hostility to Christianity. Every Japanese man and woman was compelled to sign a paper once a year, declaring that he or she was not a Christian, and specifying the particular form of Buddhism adhered to, while rewards were offered to all who gave information of any departure from the ancient superstitions. Yet, the spirit of persecution could not crush out the influence of Christianity which had been spreading silently but powerfully, by means of missionaries, artisans, and professors in colleges. These Christians were mostly Americans, and while faithful to the terms of their contracts with the Japanese Government, in so far as they related to their secular employments, they were also faithful to their allegiance to the God of heaven.

Mr. Clarke, an American gentleman, was engaged to teach science at a college in the city of Shidzuoka. Upon his arrival, a written paper, engaging that he should keep silence on the subject of Christianity for a period of three years, was placed before him for his signature. As might be supposed, this occurrence was a very perplexing one for Mr. Clarke; his outfit, training, and passage to Japan had exhausted all his stock of ready cash, and he could ill afford to lose his appointment. On the other hand, he could not dare to violate his conscience, and straightway told the interpreter so. "You had better sign," rejoined the interpreter; "depend on it the Government won't give in." Mr. Clarke considered for another moment; then he said, "Tell the Government I can't sign. I could not live three years in a pagan country, and keep silence on the

subject nearest my heart." Speaking afterwards of this matter, he said, "I confess that when the feeling floods upon me that these are souls for whom Christ died, and mine is the privilege to make the fact known to them, it breaks through all bounds of mere expediency, and *forces* me to speak the truth at all risks. There is a solemnity beyond expression in the attempt to bring before these young men the words of eternal life." Mr. Clarke's faithfulness met, not with dismissal, but with honoured employment, first at Shidzuoka, and then in the Imperial College at Tokio, where he accustomed himself to hold three Bible classes every Sabbath-day, for the benefit of the students.

In 1872, the first native Japanese Christian Church was formed. Dr. Christlieb tells how it came into being. "It happened, during the week of prayer in 1872, that some Japanese students, who had been receiving instruction from missionaries in private classes, took part in the English meeting in Yokohama. After portions of the Acts of the Apostles had been read and explained, they fell on their knees, and were heard to beseech God with tears, that He would pour out His Spirit on Japan, as once He did on the first assembly of apostles. These prayers were characterized by intense earnestness; captains of men-of-war, English and American, who witnessed the scene, remarked, 'the prayers of these Japanese take the heart out of us.' Some who had decided for Christ, came forward with the confession of their faith. Thus the first Japanese congregation of eleven converts was constituted." One very remarkable fact in connection with the first Church, deserves to be mentioned here. Nineteen years previously, some native Christians in Hawaii, South Seas, had raised about two hundred pounds and sent it to Yokohama, to help the native Christians there to build a church. This sum of money had been

carefully preserved until a Christian society was formed, when it was brought out, added to, and employed in the erection of a sanctuary for worship. In July, 1875, the building was finished, opened, and dedicated to the service of God. So much has this little company of Christians prospered, that there now exists a strong and faithful Church in Yokohama; while, in the whole of Japan, there are, at the present day, about *seventy* churches, representing a membership of over four thousand believers. The little one has grown to be a strong nation, and the small one a thousand. In 1873, the edicts prohibiting Christianity were removed from the various notice-boards of the empire, so that the new religion received, at least, *toleration.* This toleration was doubtless largely due to the quiet but persistent efforts of those Christian foreigners who had laboured among the people, during the twenty preceding years. Still, acting on their conservative policy, dreading the introduction of new ideas, and contact with Western peoples, the Government adhered to the old cruel law which inflicted the penalty of death on any Japanese who would dare to leave the country without official permission.

A young lad, however, evaded this law. He was clever, thoughtful, and trained in all the rites and doctrines of Shintoism. He appears to have been related to some influential families, members of which served the Government in responsible situations. As he grew up he imbibed atheistic opinions, being, in fact, a good specimen of Japanese civilization without Christianity. He was sent to Tokio to learn Dutch, in order that, when proficient in that language, he might be deputed by the Government to learn the art of shipbuilding, and study navigation, with the view of instructing his fellow-countrymen in those arts. With a far-seeing sagacity, the Government anxiously desired to

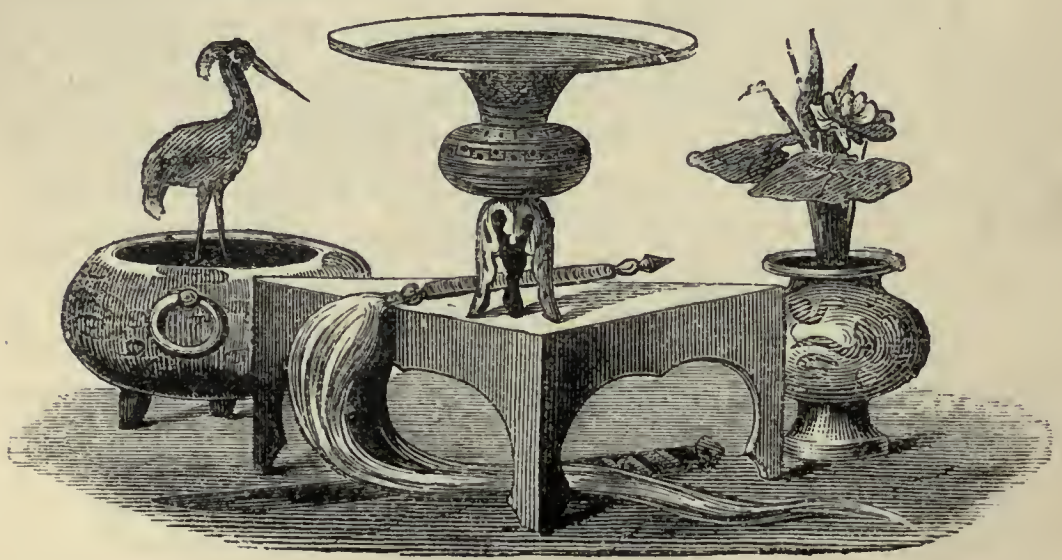
introduce shipbuilding into the country, in order, not only to obtain a navy, but to secure, in time, skilled native workmen. While in Tokio, the youth met with some Christian tracts in Chinese, and studied them with avidity. From these, he learned that a Creator existed, whom he was bound to serve and reverence. This conviction grew on him, and seeing his duty to be plain, he left Tokio, and going to Yezo, managed to get on board a ship bound for Shanghai. He supposed that Americans were all Christians, but after sailing, found to his disappointment that neither captain nor sailors knew anything practically of religion. They, however, taught him to read, for, on landing in Shanghai, he sold his two swords, and bought a New Testament in English, and applied himself so diligently, during the voyage from China to America, that he obtained considerable acquaintance with the Gospels. As he read on, he came to that verse in the third of John, which preaches a full and free gospel, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life," and the Holy Spirit revealed to him its meaning. The young runaway lad became converted to God, and learnt to pray in earnest before the ship arrived at Boston. On reaching port, the captain reported the ship to its owner, at the same time recounting the story of the Japanese lad. Said the owner, "Send him up to me; I will talk to him." As the result of that talk, the shipowner sent the lad to a theological training college, for by this time he had abandoned all idea of serving his country by shipbuilding, deciding instead to preach to his countrymen the everlasting Gospel. He spent five years studying theology under this fostering care, and three years in a scientific course. During the period of his theological study, the Japanese Minister of

Education, Mr. Tanaka, arrived in America, with a large suite, prepared to visit Europe, to study European civilization, and report to his imperial master. This embassy required an interpreter, and the young man was selected to fill the post. In this capacity, he travelled through England, France, Sweden, Denmark, Russia, and Germany, finally returning to America for ordination. Inducements were held out to him to settle in America, but, remaining faithful in his patriotic love for Japan, he refused all offers, deciding to return and labour among his countrymen. By that time the old cruel law was repealed, or at least practically dead, so it was safe for him to return home. To-day, that young man, the Rev. Joseph Neesima, is resident in Tokio, professor in a college for training young men for the ministry. He is married, and finds in his wife a helpmeet in his work. Of the students in this college, Miss Bird says: "These young men bear their own expenses, and wear the Japanese dress, but their Japanese politeness has much deteriorated, which is a pity, and the peculiar style and manner and attitude, which we recognise as American, does not sit well upon them. They are an earnest body of students; their moral tone is very high, they all abstain from *sakè*, they are all heartily convinced of the truth of Christianity, they are anxious to be furnished with every weapon against the old heathenism, and the new philosophies, and they mean to spend their lives in preaching Christianity. Several of them already preach in the vacation, and just now, one, named Hongma, is meeting with singular success at Hikone, on Lake Biwa, the changed lives of some of the converts being matters of notoriety. It is to such men as these that the conversion of Japan will be mainly owing, if their sanguine views are realized."

With this institution, and this kind of doctrine in their

midst, it is little wonder that the people of Tokio manifest a very earnest disposition to hear the truth. It is stated that one day in February, 1881, an assembly of four thousand persons met in that city to discuss Christianity, remaining in the open air for this purpose. So strong, too, is the fear of this new religion, that companies of natives have banded themselves together by a promise never to embrace the faith of the foreigners; while many native journals are using their influence to prevent the spread of Christianity. One curious effort of the press, is that of issuing a magazine, at frequent intervals, called the *Two-Religion Magazine.* This magazine advises that the two national religions of Buddhism and Shintoism be united, in order to overpower "the Jesus religion." The editor of this paper represents Christianity to be the worst of all the foreign things introduced into Japan, and laments, that unless the friends of the old system rally at once to the rescue, it will be too late, for "the Jesus religion is flooding the land." The editor urges the priests to lay aside every other duty in order to attend to the most pressing one of fighting the new faith. He shows up what he considers to be the lack of the Ten Commandments, which are recognised as being the rule of the Christian's duty, and says that, although they teach a man's duty to God and to his neighbour, they lack the duty of what man must be in himself, while Buddhism supplies that. It also recommends the erection of hospitals and infirmaries for the good of the people, asserting that it is by these means the Christians gain so much hold over people's minds. It also asserts that foreigners are so desirous of spreading Christianity in Japan, and other countries, that they give one-fifth of their money to the missionary societies, for the purpose of proselytism. This latter piece of information will be news, doubtless, to

most missionary societies. Yet, with all this, light is spreading over the empire, and more toleration is daily shown. A striking incident is reported from the army, which would naturally be largely governed by official views. It has always been the custom for soldiers to make a small contribution on the death of each comrade, to pay for funeral rites, and to assist the widows. Quite lately, a young Christian soldier, on being called upon for a contribution, refused, saying, that while willing to assist the widow and children of a deceased comrade, he would give no money to pay for heathen funeral rites. The soldier was placed under arrest, and the matter was referred to the Government. Much anxiety was felt as to the decision, and even the Christian comrades of the imprisoned soldier counselled him to join in the subscription, for the sake of peace. The Government, however, released the young man without punishment, stating that he need not pay for Buddhist rites, if he conscientiously objected. This recognition by the Government of the rights of conscience, greatly encouraged Christian hearts, as it practically defended them from persecution, official and social.



JAPANESE VASES.

VIII.

Bible Translation and Circulation in Japan.

Soon after missionary work commenced in Japan in earnest, the need of a Japanese translation of the Bible began to appear. This work of translation had received but little attention from the Roman Catholic missionaries. Francis Xavier, and his band of priests, had translated the Lord's Prayer and the Ten Commandments into the native tongue, together with a few short portions of Scripture; but of these efforts, no fruit remains at the present day. In 1836, however, the Rev. Charles Gutzlaff, missionary to China, met with a shipwrecked sailor in Macao, and learnt the Japanese language of him, sufficiently to undertake a translation of the Gospel of John. Mr. Gutzlaff completed this translation by 1838, and it was printed at Singapore by the press of the American Board of Commissioners for Foreign Missions. This effort seems to have been the first serious one put forth towards the noble work. We are told that Mr. Gutzlaff adopted the Buddhist term *Gokuraku*, for paradise; *Raskikoi Mono*, the wise and clever person, for the Word; and *Kami*, God, for the Holy Spirit. This work had but a limited circulation; but by its means, the people obtained some notion of the tenor of the Christian Scriptures.

About ten years after this, the Rev. S. W. Williams, American missionary to China, learnt Japanese, also from a shipwrecked sailor, and translated the book of Genesis, together with one of the Gospels, into that tongue. This

gentleman sent his translation to missionaries in Japan, in 1860, but it was unfortunately burnt, ere it could be sent to press.

The third translation of portions of the Scriptures, was made by the Rev. B. J. Bettelheim, missionary to the Loo Choo Islands, in 1846. Mr. Bettelheim seemed to have translated largely from the Chinese, adapting it closely to some Japanese dialects. He subsequently revised the Gospels, and the Acts, and sold the manuscript to the British and Foreign Bible Society. This society printed Mr. Bettelheim's version, at Vienna, in 1872; but upon being brought into use, it was found to be very faulty and difficult to use. It was, however, one step gained.

In 1871, the Rev. J. Goble, missionary to Japan, translated the Gospel of Matthew into the language, and printed it by the help of a native of Tokio, who assisted him in cutting wooden blocks. This native would, however, have abandoned the work, had he known its precise character, so much did the natives fear to countenance anything relating to Christianity.

In September, 1872, a convention of Protestant missionaries in Japan, of all societies, was called to discuss the important matter of providing for the people a complete and reliable translation of the whole Word of God. Dr. James C. Hepburn had already made a translation of the four Gospels, and these were at once published, in order to commence the work of Bible distribution; but the Convention decided to prepare, as quickly as possible, a fair translation of the whole New Testament, first; to be followed, as soon as convenient, by a translation of the Old Testament. This New Testament was completed by Nov. 3rd, 1879, and published by the American Bible Society. The representatives of the British and Foreign Bible Society, and

A JAPANESE FARM.

the National Bible Society of Scotland, obtain their supplies from the agent of the American Bible Society, at cost price. A public service of thanksgiving, was held on April 19th, 1880, to celebrate the publication of the completed New Testament in Japanese. Fourteen different missionary societies were represented, and the services, which were interesting and enthusiastic, lasted over three hours. Nearly all the missionaries resident in Yokohama, of every society represented there, assisted in the work of translation; and of its quality and correctness, the Report of the Presbyterian Board speaks thus: "Great satisfaction is expressed at the complete translation of the New Testament into Japanese. It is regarded as one of the best translations ever made. This is partly owing to the superior scholarship, and other good qualifications of the native gentlemen engaged in the work, still more to the excellent labours of the representatives of mission boards, and most of all, to the able, penitent, and faithful services of the senior member of our mission." This edition was published by the simultaneous efforts of the three Bible Societies now working in Japan; viz., American, British and Foreign, and Scotch.

A convention of Protestant missionaries was held at Tokio, in May, 1878, to consider more fully, the question of preparing a translation of the Old Testament. The different books were allotted to a considerable number of translators and missionaries connected with the various missionary societies. As the result, we are told that three of the minor prophets have been published; the Book of Joshua is said to be passing through the press, while the Psalms will shortly be issued. Thus, it is not too much to hope that before very long we shall hear of the Japanese possessing a full and complete translation of the Bible.

Mission-work will then receive a new impetus; while "seed of the kingdom of God" will be sown in far-distant hamlets and villages, where a missionary's voice could never be heard. This word is the great evangelizing agent.

The American Bible Society's agent, Dr. L. H. Gulick, reports that he printed about 75,000 volumes of the New Testament, in 1880. Beside these, he furnished nearly 8,000 volumes to the British and Foreign Bible Society, and 30,000 to the National Bible Society of Scotland. Twenty-five native colporteurs have been engaged in circulating these copies, up and down the country, under efficient direction. A Bible hand-cart is used in Tokio; and so successful is the agent employed there, that in about three months, over 10,000 portions of Scriptures, beside 121 Testaments, were sold in that city. The people manifest the utmost desire to obtain the volumes, and listen attentively to the preaching of the agent. One poor old woman brought out a Greek Church Prayer-book, wishing to buy another like it. The agent told her that he did not sell Prayer-books, but that he had the Word of God, which was better than all the Prayer-books in the world, and would make her wise to salvation. She went home, fetched out all the money she had, and, returning to the agent, paid it down for a copy, pleased and proud that she was able to become the possessor of such a wonderful book. A Buddhist priest, having bought a copy of the Testament some weeks before, came out, and recommended the people to buy it, saying it would do them good. Everywhere a pleasing reception was met with.

The Rev. Jonathan Goble has opened up the country, north and east of Yokohama, travelling with a horse and cart and magic-lantern. He lectures and preaches to the people on the way, and secures attentive and polite

audiences, who buy his books in large numbers. He delivers these lectures in temples, theatres, or other public rooms, and the officials make his errand known to the people. Japanese magistrates would always attend these gatherings, and frequently after the meeting was over, would take occasion to thank Mr. Goble publicly, for his efforts on the behalf of the people. Not only does Mr. Goble sell Testaments, but he opens up trade with booksellers, in the towns through which he passes, and leaves stocks of books behind for sale. In eleven days, about 3,000 copies were sold to the public. In Kioto, he sold 500 portions, in one day alone. It is singular that although the Government imposes a tax upon all other books, no tax or license is required in order to sell the Scripture. Indeed, the chiefs of police, in every town, aid the colporteurs in getting the best positions for the hand-carts, and in preserving order at the services. The agents of the Bible Societies thus work under the sanction of the authorities. Indeed, nothing can at this day be so freely circulated in Japan, as the Holy Scriptures. Buddhist, and the Shinto books, as well as school-books, are alike taxed, so that this freedom from taxation is a remarkable privilege. These facts would seem to contradict the somewhat saddening conclusions of various travellers, in regard to the preparedness of the people for Christianity.

Mr. Goble tells us that a year or two since, the governor of a place about 75 miles to the north-east of Tokio, allowed the Shinto priests to ill-treat, and expel the missionaries of the American Methodist Episcopal Church. This circumstance coming to the ears of the Government, he was ignominiously removed, and a Christian governor appointed in his place. It is all the more pleasing, because no formal complaint was made by the missionaries, the Government acting entirely of its own accord in the matter.

It would seem, from all this, that God has opened a wide and effectual door for His Word, in the Empire of the "Rising Sun."

The first entry of the Americans was made into Japan, in faith. When Commodore Perry, of the American Navy, sailed into the Bay of Yeddo, it was the Sabbath-day. He spread the American flag over the capstan of his vessel, and laying an open Bible upon it, requested his men to sing with him the noble psalm, commencing:—

> "Before Jehovah's awful throne,
> Ye nations bow with sacred joy,
> Know that the Lord is God alone,
> He can create and He destroy."

This was in all probability the first Christian psalm sung within hearing of the Japanese of that generation. It seemed that God honoured Commodore Perry's faith, for, without firing a gun, he obtained a peaceful treaty of commerce, trade, and national intercourse, between Japan and the United States of America. As the direct consequence of that treaty, missionaries obtained toleration, and protection, for the dissemination of the Christian religion. In 1865, the first Japanese convert confessed his faith in Christ, and was baptized as he lay upon a dying bed; to-day, over 4,000 Christian converts can be counted in the land. In 1872, the first Christian congregation was formed in Yokohama, of eleven persons; to-day, that congregation consists of eleven hundred. The Word of God has grown mightily, and prevailed, and meets with encouragement from the highest officials. Even mercenary Japanese recognise the fact that they cannot obtain the blessings of the Gospel as exhibited in the attainments of civilization, without having the Gospel itself.

IX.

Missionary Workers, and their Work.

In a country like Japan, many classes of workers are needed and provided. Among these workers are to be found, Bible agents and colporteurs, professors in colleges, teachers in schools, translators, preachers, lady missionaries, and medical missionaries. All these workers labour towards one end; they have one object in view, which is to win Japan for a jewel in the kingly and mediatorial crown of the Lord Jesus. Varied experiences come to such workers; they meet with varying success, and labour among different classes of the people; but all can testify to more or less of success, and to cheering fruits. It will be well to quote, here and there, from their own reports.

Rev. Jonathan Goble, whose Bible-selling work is referred to more largely in the preceding chapter, says of his lectures in different towns: "In my evening lectures in theatres and temples, with magic-lantern views, illustrating the life and teachings of our Saviour, as well as in large crowds, when selling from our carts, I find very little sign of any strong prejudice or opposition to our work, and the most intelligent men who come and listen to our plain statements of the hopelessness of heathen religions, and the bright promises

of Christianity, very generally walk up and buy a Gospel, or Acts, and sometimes a whole New Testament. I show them, by the cheapness of the books, and by the large expenses we incur in getting up such books, and in travelling about to sell them, that it is, and must be, a purely benevolent work, and that men who go about to deceive people, do not go upon so benevolent a plan, and that we do not seek the gold or silver, but rather desire their conversion to the true faith; then they seem ready to accept this statement of our object, and approve our means."

A missionary writing from Okayama says: "You know that Japan is a land without a Sabbath. To be sure, Sunday is a holiday in the Government offices and schools; but with these exceptions, and that of its observance by the few Christians, it is like any other day. You may judge, then, how glad we were, when the manager of a large pottery sent word to us, that as he wished to let his men rest on the Sabbath, he would be glad to have us hold meetings for them in a building which he would fit up for the purpose. We found, that though not a Christian, he wished to do what he could for the mental and moral improvement of the men in his employ. He was especially anxious for the welfare of several boys from ten to eighteen years old, who had been apprenticed to him. Having heard that those who on the Sabbath rested from their ordinary labours became better men, and more efficient, he was ready to try the experiment. We decided that the first meeting in the pottery should be a preaching service. Fortunately, Mr. Joseph Neesima, who in his youth, from a desire to learn about the Bible, ran away to America, was visiting us, and consented to preach. The meeting was appointed for three o'clock, and promptly to the time, we were at the pottery. There is, however, a rule in Japan, 'Never be in a hurry.'

We were first taken to the exhibition-room of the pottery where were one or two persons connected with the factory, and three Government officials, who had been invited to lend their aid and presence to the occasion. There was no help for it; we had to sit down on a matted floor, and sip tea from the tiny cups that were placed before us, and *wait.* A half-hour passed, and then fruit and cake were brought in. Another half-hour passed: our legs ached from their cramped position; broad hints to the manager were of no avail. A broader hint led him to say that he would at once have the people admitted to the room where the meeting was to be held. He went away, and another half-hour passed. At last, an hour and a half after the appointed time, we were permitted to commence.

"After a short prayer, Mr. Neesima preached a sermon well calculated to show the value of Sabbaths and Sabbath-schools, and urged his hearers to do their part in the advancement of their country. For one thing, they should work with pure hearts. 'When I was in America,' he said, 'a gentleman showed me a beautiful Japanese vase that he had bought. It was graceful in shape, and richly ornamented, so that the gentleman said it spoke loudly in praise of a land where such a work of art could be produced. He then asked me to explain the designs upon it, but I hung my head in silence, unable to do so, for there was displayed the shame of my country. Yes, there, as on so much of the beautiful work of Japan, were scenes and inscriptions breathing out impurity. Oh, my countrymen, would that with purified hearts, you, in your handiwork, would increase the glory, without adding to the disgrace of Japan. Save by the Gospel of Christ, I see not how we are to be lifted up from the immorality that pervades the land, and leaves its stain on all we touch.'

FUSIYAMA, THE SACRED MOUNTAIN OF JAPAN.

"One week later, we organized the school. This time being our own, we could begin more punctually. Forty-two Japanese, most of them being young men and boys, were present. The manager of the works required the attendance of those who were apprenticed to him. We hear that the parents of one of those boys are fearful lest he may bring some evil upon the family, because of his going to a Christian service; so, when he returns home, and before he is admitted to the house, he is thoroughly sprinkled with salt and water. For half an hour we sang hymns which are familiar in nearly all lands. It was a new thing to the scholars, who doubtless regarded such music as very funny If you had been there, you would have held a similar opinion, for singing is not an art to be learned in a minute. Our ears being accustomed to such uncouth noises, we can sit quietly through such a performance, as would grate harshly upon the ears of those who heard it for the first time. Afterwards, dividing into classes, we commenced studying the story of Christ, as recorded by Matthew. The story was written for the people of all lands, even for these bright-eyed boys who are in our new school, and any labour that we may expend here will be richly repaid, if some shall be found among that great multitude gathered out from America, Europe, India, Japan; yes, from all nations, and kindreds, and tongues, and peoples, who stand before the throne, singing praises to Him who hath redeemed them by His blood."

Miss Kidder, of Tokio, writes: "I have been able to go out and do work much more this year than before, on account of Miss Munson's help in the school. Besides the services here and at the chapel, I have been able, except during the intense heat of summer, to hold three extra meetings every week. We have, at present, only one Bible-

woman; but another, whom I trust the Lord has called, will go out to work among the women this year. She has been with O'Hama San, for some time, to the daily lessons, which are now given from St. John's Gospel. They write these lessons as I teach, and then repeat them to their sisters in the Church, on Wednesday, or Sunday morning."

Mr. Bennet, of Yokohama, writes: "Each Sunday afternoon, Mrs. Bennet detains the congregation a little, and practises the hymns in the native hymn-book. In addition to my Sunday evening Bible class, which is very interesting, I have begun to have our native preachers in Yokohama meet me from two until five on Wednesday afternoons, for the study of homilies and evidences of Christianity. Yesterday, I gave my first talk in Japanese to the Church. My morning teacher, one of the deacons of the native Church, frequently asked me in daily Scripture reading the meaning of one or more passages. He does not speak English, so I explain and illustrate to the best of my ability."

Miss Sands, of the same city, writes: "We have now nearly two hundred children under instruction; there are over sixty in the girls' school, and one hundred and five in another school for boys and girls. Two other schools are held at preaching places, but are small as yet. Mrs. Poate has daily Bible classes in two of the schools, and has charge of the Sunday school children. We go together, Sunday afternoons, to the preaching places; and while she instructs the children, I go with the Bible-woman from house to house. The Bible-women are much cheered; several persons taught by them during the last year, have expressed belief in the true God, and are praying to Him, and attending church. There are now six Bible-women with me, working faithfully, studying, and going about, teaching and instructing the women in their homes."

The last report of the Society for the Propagation of the Gospel, says of their work in this land: "The trials of a missionary to the Japanese are enormous. Among others, may be mentioned the gross immorality of the people; their dislike to, and jealousy of, foreigners; the restrictions on free travelling and residence in the interior, and the peculiarities of the language. The translation of the Scriptures is progressing well." In the country districts matters are still more encouraging. A grant of the society goes to the building of a new chapel at Nakatsu, where two young men were baptized in May in the river, and a Buddhist priest became an inquirer, remaining from morning till night with the catechist, reasoning about Christianity. A Shinto priest recently came from a market town, where the missionary had preached, seemingly for a long time without fruit, begging to be admitted as a student of Scripture.

Rev. Julius Soper, of Yamagata, reports that he has quite recently baptized twenty-nine adults, and six children, the largest and, in many respects, the most promising class he has had under his care since entering the country. Many of these newly baptized ones belong to the Samurai, or warrior class. All ranks of society are reached; and numerous villages in the neighbourhood are calling for missionaries.

In the commencement of 1881, a week of special prayer was observed at Kobe, followed by a mass-meeting in a large new theatre at Kioto, attended by an audience of nearly 4,000. A similar meeting was held in Osaka, in June, and it is estimated that about 7,000 persons were there. At Kioto, one copy of St. John's Gospel, daily studied, led to the conversion of about sixty families. At Imbari, where a new church is being erected, one of the native workmen opens the proceedings every morning with prayer.

In Shimonoseki, after not quite two years of missionary

work by a native teacher, a Church has been formed of twenty-eight members. The first converts were baptized precisely one year after he commenced his labours among the people.

Three branches of Presbyterians have combined in Kioto to form what is called the "United Church of Christ in Japan." These branches are, the Reformed Church of America, the American Presbyterian Church, and United Presbyterian Church of Scotland. They have at present twenty-one organized churches, with ordained missionaries and ministers, and other Christian workers. This United Church insists upon these things: 1st, The systematic and proportionate assumption of the expenses of each Church, by the Church itself, from the time of its organization; 2nd, The constant diminution of help from the mission funds, as the Churches increase in size; 3rd, The cessation of all help as the Churches reach a position of self-sustenance. The principle of self-support is thus being taught practically to each Church, and adopted as years go on.

A missionary writes from Osaka as follows: "It has long been evident that contact with Western civilization, and with Christianity, was making great changes in Buddhism in Japan, but I never felt this so strongly as when in Hikone on this visit. There are now about seventy pupils, the younger portion of whom study the ordinary branches taught in all common schools. Such a course must reform radically the old Buddhist way of teaching. Sacred geography, for example: A priest once told me that 80,000 miles north of this city was a great square mountain, the other side of which was heaven. Such training schools as they now have here and there in Japan, will explode that old heaven of theirs, and they will have to locate it anew. The older scholars, from twenty to thirty years of age, study the sacred books. I was fortunate enough to be admitted to one reci-

tation, which, in its method, was quite novel. Five richly robed priests sat on one side of the hall, on mats, as the questioners; five more sat on the other side to reply. Each person confined himself to the person sitting opposite; they laboured rather heavily, both sides having to receive constant help from the chief priest, who, evidently, was a man of considerable power. The whole performance struck me as one ill-calculated to make the scholars able workers when contrasted with our schools; but it is a great step in advance, and so must be appreciated. The morals of the students, from what the Christians told me, must be quite low. Another strange mark of progress is the fact that some prominent Buddhist priests are openly teaching and preaching that *it is nonsense to worship idols*, and that only the lowest classes, those of densest ignorance, do such a foolish thing. The two priests who have so taught are young men, who were educated in Europe on purpose to learn Western science for the sake of strengthening Buddhism; and this is the way they do it! May all their priests speedily acquire the same enlightenment."

Rev. Dr. Murray Mitchell says: "Christianity steadily advances, and I trust there will be no serious reaction in civil government. I was never more moved in my life than when I addressed fully two thousand Japanese, in a building connected with one of their great temples, in Tokio. Even the most distinctively Christian word, was respectfully listened to."

The Congregational Training School at Kioto, numbers about ninety students, of whom about three-fourths are professing Christians. The English course extends to five years, and embraces the ordinary sciences, and subjects taught in English colleges and training institutes. It gives a regular theological course of two years. In order, how-

ever, to meet the urgent demand for native preachers, a special class has been provided, in which three months' theological and biblical instruction is given to a number of men who are ready and willing to engage in evangelistic work, but whose age and circumstances preclude their entering on a full course.

Mission schools for girls at Kobe, Kioto, and Osaka, in connection with the Congregational Missions in Japan, are attended by about 140 pupils, of whom nearly one-half are members of the Church. The course of study embraces elementary branches, besides some science and algebra, in addition to thorough Bible study. At Osaka, the native Christians have built a large school-house for the work, besides contributing generously to the current expenses.

Medical missionaries, lady missionaries, and Bible-women, labour prominently in mission work in Japan, and with large success. A medical missionary carries the truth into places and among people to whom it could be carried in no other way. Ministrations of healing and help for physical need, prepare the way for soul-help. Lady missionaries deal directly with the female population of Japan, and execute their work with marked success. Miss Youngman, of Tokio, writes concerning her work in that city. "After setting my work in order, I had a daily Bible class at my home, besides explaining the Bible, morning and evening. We carried on two children's services, during the week, and four Sabbath schools. We have also two day-schools, entirely under our care, one night-school, and meetings on the 1st and 15th of each month, for those who work at a match-factory in another part of the city. These two days being holidays at the factory, we take the opportunity to gather in as many as we can, and teach them the Bible only. Then there is another meeting for the

jinrihska-men. Many of our scholars have become regular attendants at school."

Another lady, supported by the Women's Union Missionary Society of America, reports as follows, from Yokohama. "We have a large and commodious house for the young ladies, and a smaller one, recently built, for the younger children; a large, most pleasant, and convenient school-house, the first free school for girls ever built in this country. We have in our family, thirty-five young ladies and children, and nearly as many more attending day-school. Eleven of our dear girls give every evidence of being what they profess, the disciples of Jesus. Four of our servants have also become Christians. One of the young men of our household, formerly employed by us, is a member of the theological class, and is advanced in his preparation to preach the Gospel, for he is already accomplishing much in various ways for the salvation of his people. In our dwelling-house, there are four prayer-meetings weekly for foreigners, the outgrowth of which has been the organization of a Union Church, and the establishment of a Temperance Hall for sailors, and now the organization of a Young Men's Christian Association, and the opening of a daily prayer-meeting is in course of accomplishment. I must not forget to mention our Sunday-school, which has a most encouraging attendance of about fifty, and is a source of great profit and pleasure to both teachers and scholars. But more precious still to us, are the prayer-meetings held by our own dear girls every Friday afternoon, and the earnest spirit exhibited by them, in trying to bring others into these meetings. Three of our ladies are now visiting regularly among the Japanese women, and holding little meetings in their houses, for reading the Bible and giving religious instruction. In these

JAPANESE GIRLS.

visits, and meetings, they are always accompanied by one or more of the Christian girls, one of whom is so far advanced n English, and has evinced so many useful traits, that a room has been hired, and she has commenced a little school each afternoon for two hours."

It is most important that lady missionaries should be sent out to this land, for, as before mentioned, the language of the women differs from that of the men: so that it requires some particular study of the colloquial forms of Japanese, in order to converse with the women, and to instruct them.

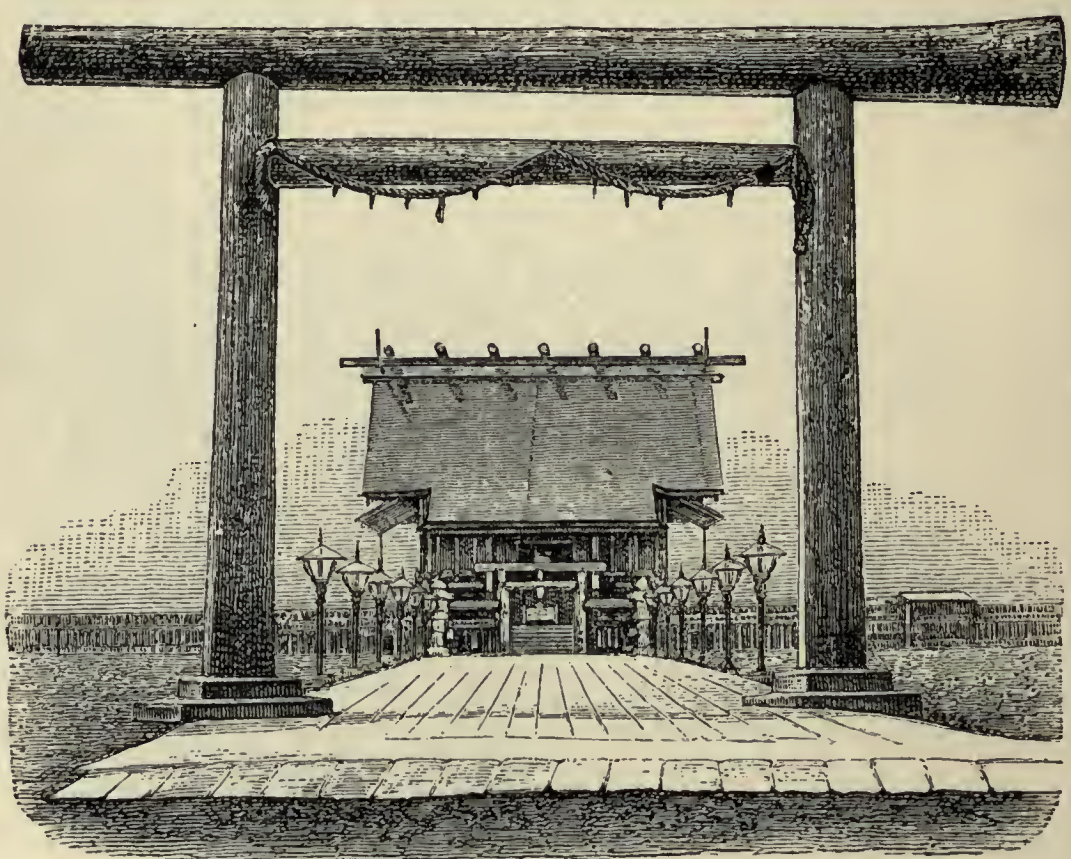
Dr. Palm, of the Edinburgh Medical Mission, resident at Niigata, is a good specimen of the medical missionary. He treats sixty or seventy patients, daily, at the Dispensary, beside making regular journeys to places within treaty limits. An address, or short sermon, with readings from the Bible, is always given to these patients, besides medical aid. He has also a hospital for surgical cases, and this institution is valued so highly by the Japanese, that each patient pays most of his own expenses, so that the hospital is very nearly self-supporting. In one year, Dr. Palm treated over 5,000 cases, and succeeded in winning a large number of hearers to the Gospel meetings. He has baptized between thirty and forty converts, and organized a Christian Church, during the five years of labour spent in Niigata. It is said that the character of this infant Church is irreproachable. After some time of continued prosperity, cholera visited the city, and the populace were only too ready to believe, that the missionaries and native Christians, had brought the pestilence upon them, by poisoning the wells. People, armed with deadly weapons, watched for the missionaries, to kill them; and Dr. Palm's preaching place was demolished by rioters; but the excitement soon passed away, and more reasonable opinions prevailed.

Vigorous medical missions are carried on in other towns; and it is a well-accredited fact, that a medical missionary can gain access and attention in all quarters from which a non-medical one would be excluded. Thus, medical science becomes a handmaid to the Gospel.

From statistics recently published, we find that there are in Japan, 176 missionaries of all societies, or 123, excluding their wives. About sixteen societies are at work, and three Bible Societies, representing Great Britain, and America. Resident missionaries are in all the open cities, or "treaty ports," and Bible colporteurs carry the Word of God into every quarter of the land, with much acceptance. These items cannot but be cheering to the heart of the Christian reader. On the other hand, it must be noted that there are eight hundred students in the National University of Japan, all tinted with modern atheism. With the flood of modern science and thought, there have come to them the sceptical opinions of modern thinkers, who preach up a godless culture. It is a solemn reflection; but it will doubtless stir up the Church of the living God to renewed exertions. The present opportunity is unrivalled in the history of missions. In Japan, is to be found a vast nation, eagerly awaking from the feudal sleep of centuries, adopting all the customs, modes, and arts of civilization, but destitute of all religious veneration. Their belief is gone; and in its place is to be found a set of childish, unmeaning superstitious observances. Yet this people crave eagerly for Western learning, and Western institutions, but scorn the Christianity which is the glory and the mainspring of all true civilization. At least this is so as it regards "Young Japan,"—that portion of the nation which prides itself on its new acquirements. Still, among the common people, the news of a Saviour is welcomed gladly. *They* feel the benign

influence of Christianity, in softening their hard lot, and forthwith render loving obedience. It is among this class of hearers that the Gospel is daily winning its widening way, and gathering trophies of redeeming grace.

Is not the responsibility great? Does it not lie heavily upon Christian nations? Will not "*much* be required" of us, in the way of faithful duty? Is it not at once our duty and privilege to obey our Lord's command, and to "preach the Gospel to *every* nation"? By this means, and this alone, Japan,—at once the youngest, and oldest of nations,—shall rise into her true position, and found her new civilization upon the Bible, attaining a greatness and a glory from which she would, otherwise, be shut out.



SHINTO TEMPLE SHOKONSHA, KUDAN, TOKIO.

III.

THE TRIUMPHS OF THE GOSPEL IN FIJI.

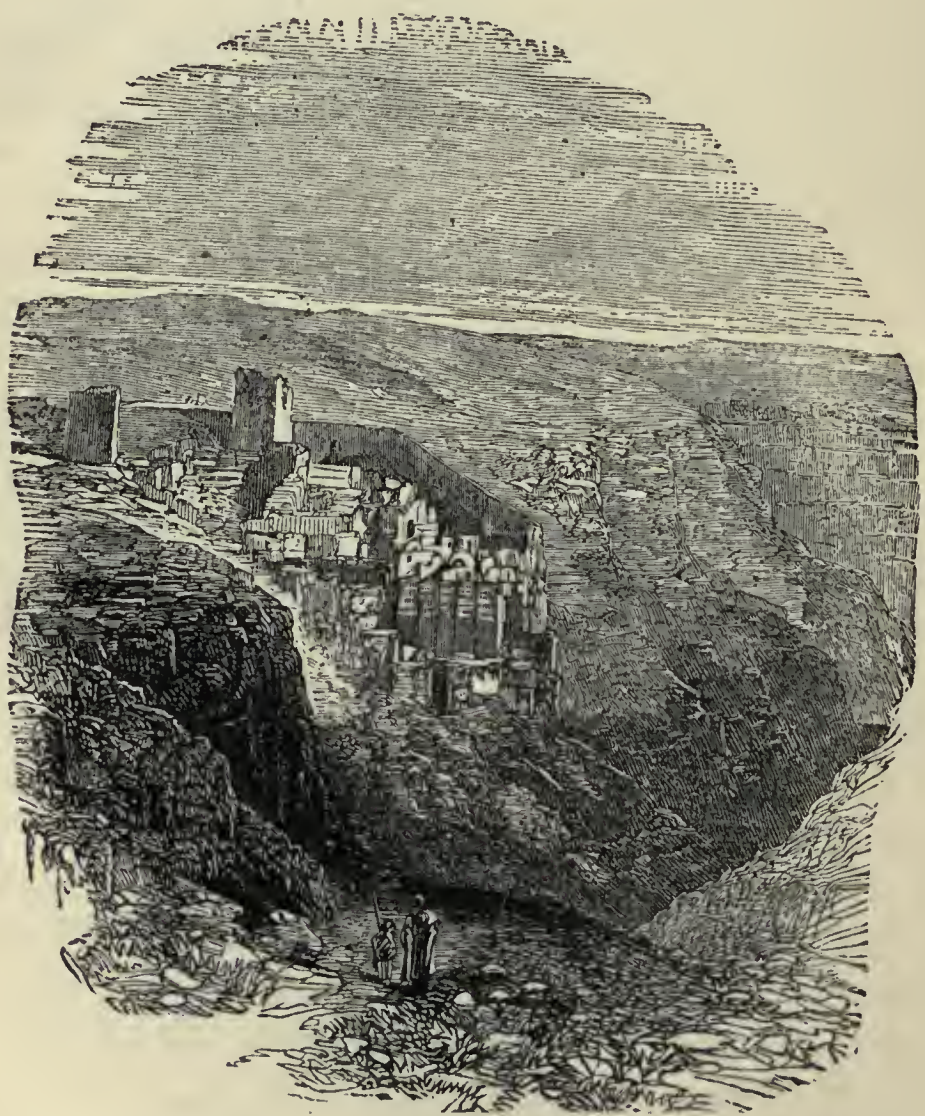
VIEW OF LEVUKA FROM THE ANCHORAGE.

I.

The Night of Heathenism.

Christianity has made all things new in Fiji. In those islands, once the abodes of cannibalism, and vice, and all evil passions, the Gospel has won glorious triumphs. Carried there by a small band of Wesleyan missionaries—too small for the needs of the population—it won its widening way, until nearly all the land has become civilized, Christianized, and exalted. And, although some of the scattered islands of the Fiji group are still groping in the dimness and darkness of heathenism, the sound of the glorious Gospel has found its way even to the darkest corners, and shaken the old superstitions and customs of the inhabitants. No story of mission success is more interesting than this, no annals of mission fields more full of danger, suffering, and risks; yet in a most wonderful manner the history of the work exemplifies the triumphs of the grace of God. In place of inhuman yells, and orgies of blood, and slaughter, are now to be heard the song of praise to God and the earnest petition for mercy; where once men revelled in cannibalism and cruelty, they now bow in self-abasement and humility before the Saviour who refused them not,—dyed with iniquity as they were,—but permitted them to attain to the

dignity and blessedness of "sons of God." The story of this change is one of intense interest and beauty, not unmingled with hair-breadth escapes, sufferings, perils, and dangers of more than ordinary experience; while in more than one instance, the heralds of the good news of salvation had to seal their testimony with their blood. Both English missionaries and native teachers had to be brave unto death, for daring to proclaim the Word of Life and Light, which was to be the proclamation of emancipation from the thraldom of Satan, to the beautiful Islands of Fiji.



II.

Situation, Description, and Productions of the Islands.

Fiji consists of a large group of islands of different sizes, numbering about two hundred and twenty-five in all. Of these, about eighty are inhabited. The remainder are small coral islets, not large enough to sustain any number of inhabitants. Some of these islands are of volcanic origin; but others—and the principal portion—are of coral structure. The islands in the eastern part of the Archipelago are smaller, but those to the west, larger and more diversified in appearance. Among the principal islands are the following: Na Viti Levu, "the great Fiji," ninety miles in length, and fifty in breadth; Vanua Levu, "Great land," more than one hundred miles long, and about twenty-five in breadth; Kandavu, twenty-five miles long, by six or eight wide; Taviuni, about twenty-five miles long; Lakemba, Mbau, Totoya, Koro, Moala, Nairai, Ngau, Vulanga, Mothe, Yathata, and Vatuvara.

The name of this group is variously written, as Fejee, Fidgee, Feigee, Viji, and Viti. The population of the group was estimated at from 150,000 to 200,000, equalling the population of the Hervey, Marquesas, and Samoan islands, with Tongatabu, Tahiti, and some other large islands; but an epidemic of measles in 1875, greatly reduced the number of inhabitants.

Tasman, the Dutch navigator, discovered these islands in 1643, but there is no record of another visit from any ship until Captain Cook visited Vanua, in 1772. Captain Bligh, sailing in the launch of the ill-fated *Bounty*, paid them a visit in 1782; and in 1796, the London Missionary Society's ship *Duff* called at Taviuni. In 1806, traders from China began to visit the largest island, for supplies of sandalwood to burn before Chinese idol-shrines; but information respecting the group was scanty and unreliable. During recent years, however, British ships of war have visited the islands; and in the year 1874, the whole group was annexed by Great Britain. The Government of the United States sent out an exploring expedition, which prepared an elaborate survey of the Archipelago. From this survey, our most accurate information is obtained. Still, nothing has yet been discovered calculated to cast light upon the early history of the people. Both South Sea Islanders and Europeans have mingled with the people, and influenced their life. In 1804, a number of convicts escaped from the penal settlement of New South Wales, and found their way to the islands. They attached themselves to various chiefs, and developed and directed the art of war among the people; for it seems that by some means they had become possessed of fire-arms, which they used on behalf of the particular chiefs who protected them. These men were desperadoes of the vilest type, and indulged in such terrible wickedness that even the natives—cannibals though they were—looked upon their white sojourners as monsters of iniquity and cruelty. From one circumstance or another, they, however, obtained the upper hand of the chiefs, so that their slightest wish became law. The last of these lawless men was named Paddy Connor, and was living at the time of the commencement of the mission enterprise on the islands. Connor

lived under the protection of the king of Rewa; and so fond was the king of this man, that if he accused any native of having offended or wronged him, the king would send for the offender, order him to heat an oven red-hot, and then, after being murdered by the executioner, the body would be cast into it, and *baked.* The depraved habits of the inhabitants and their white allies formed such a remarkable contrast with the beauty of the islands in which they dwelt, that Commodore Wilkes, of the American navy, made the following observation: "So beautiful was the aspect of the islands, that I could scarcely bring my mind to realize the well-known fact, that they were the abodes of a savage, ferocious, and treacherous race of cannibals." This, however, was the fact; on every island, sin had left its serpent trail: vice, cruelty, war, outrage, and cannibalism abounded.

The climate appears to be very warm, and more healthy than in most countries near the Equator; fever and other malarious diseases being little known. The natives possess no traditions as to their origin or descent, but, generally speaking, they seem to claim affinity—judging from language and appearance—with some darker Asiatic races. The people were subject to different kings or chiefs, whose word was law, and whose rule was thoroughly autocratic. There were many independent states and chiefs, and from this circumstance arose the fact that war, dissension, and bloodshed are common among the people. Many terrible traditions and tales are told of these chiefs and their cruelties. One of them, named Tanoa, chief of Mbengga, seems to have been a monster of cruelty. On one occasion, a cousin of his, named Mothelotu, offended him in some way, and was doomed to die. The unhappy man sought the chief's forgiveness, with tears and protestations, but in

vain, for no feeling of mercy had ever entered Tanoa's breast. He firmly refused to pardon him; then, after kissing him, commenced the torture which was destined to end the unhappy offender's life. First of all, Tanoa cut off Mothelotu's arm at the elbow, and drank the blood as it flowed from the bleeding veins. Then he cast the arm upon a fire, and having waited a sufficient time for the flesh to cook, took it out, and devoured it ravenously in the victim's presence. He then cut the poor fellow into pieces, and limb from limb, taking fiendish delight in his dying agonies. Soon after this, Tanoa sentenced his youngest son to death; and to add to the horror of the sentence, commanded another brother to knock out the youth's brains with a club. After several ineffectual attempts, this was done, in spite of the poor boy's entreaties for mercy. It is recorded of this chief that his bloodthirsty and savage propensities remained with him to the last, and that when dying, he feebly inquired how many women would be strangled to keep him company in the spirit-world. On receiving the assurance that five of his wives would be killed immediately he was dead, he seemed to resign himself to death with comfort.

The chiefs, or kings,—for they are called by both names,—surrounded themselves by numbers of servants and officials of the highest rank among the people, governing according to codes of laws drawn up for the government of the people. But so despotic was the rule of the chiefs, that it depended entirely upon them whether their people should be ruled with a rod of iron, or treated with some degree of kindness. No man's life, property, wife, or house, was safe from the demands of the chiefs, and no man was guilty of daring to have a will of his own. Often, for the merest slips of etiquette, the chief would order a man to be killed, or even *roasted alive;* and so abject was the submis-

FIJIAN CANNIBALS, WITH CLUB, AND NECKLACE OF TEETH.

sion of the common people, that these terrible sentences were never disputed, and rarely appealed against. There is, however, a custom which, in later times, was much resorted to, in order to avert punishment from culprits. This was the offering of *soro*, or atonement for the crime, accompanied with presents, and was generally repeated again and again, until the desired end was gained.

There were distinctions of rank and grade amongst the Fijians; and these were tenaciously preserved, generation after generation. The people were divided as follows:—kings, chiefs, warriors, common people, and slaves.

The Fijians are an industrious people, fond of fishing, agriculture, and trade, as far as they are acquainted with articles of trade. Among the productions of the soil are to be found taros, yams, bananas, plantains, sugar-canes, tobacco, maize, oranges, pine-apples, bread-fruit, and other articles of food. Sweet potatoes of enormous size are grown; well-authenticated instances are recounted, in which these potatoes, on being dug up, weighed from half a pound to five pounds each. The *taro* grows to an enormous size, from one pound to twelve pounds each. This vegetable is really the "staff of life" to the Fijians, for after being cooked, it is wholesome and delicious, taking the place of bread and pudding. Trees of different kinds supply the natives with clothing. They seem to possess much ingenuity in manufacturing articles of clothing, and tools of agriculture, and weapons of war. The bark of the *malo* tree supplies them with a material from which native cloths of different thicknesses and qualities are made. The leaves of the cocoa-nut tree, as well as those of other trees, are made into mats, baskets, and fans, by the women. These articles are astonishingly beautiful, soft, and durable. *Sinnet*, which is made from cocoa-nut fibre and a creeping plant called

yaka, yields materials from which fishing nets are made, while the earth furnishes clay for red and brown pottery ware. Many useful trees grow in the islands, from which is obtained large supplies of beautiful hard wood. So prolific is the earth in that sunny climate, that with little trouble, the natives may dig, or gather refreshing vegetables and fruits, some of which grow spontaneously. Tomatoes, nutmegs, arrowroot, nuts, and plums, abound wild; while cotton, coffee, and rice, can be cultivated with little difficulty. Fish, the harvest of the sea, supplies much food for the people, who manifest great ability in managing their boats and canoes.

On some of the islands are to be seen some curious boiling springs. They are principally to be found on Ngau, Vanua Levu, and Viti Levu, and are greatly used by the natives, both for cooking and bathing. They appear to be, in some measure, medicinal; and are always to be found by the side of cool springs of water. In the old cannibal times, these springs were held in high repute for boiling murdered bodies in, but are now used for cooking vegetables, and crabs. Occasional shocks of earthquake are also experienced in the neighbourhood of the springs, and suggest the idea that they are due to volcanic action.

The Fijians also excel in the art of *wig making*, though what use a half-naked savage would have for a wig, it is difficult to say. Many of the islanders, however, take great pride in following this art. Their houses are made with reeds, and thatched with long grass, cocoa-nut leaves, and palm leaves. Although once so savage, the Fijians were rightly described as "an ingenious, industrious people."

Among the productions of the islands must be named the *bêche-de-mer*, a black snail or slug, which, after being dried, packed, and exported to China, is much used for the manufacture of a delicious and nutritious kind of soup, by

the Chinese. This little creature is of much importance to the Fijians, as is also the *Balolo*, or sea-worm. This *Balolo* is a long thin worm, with a jointed body and many legs, and lives in the sea. On two particular days in the year, and on them only, it rises to the surface of the sand around the coasts, and then commences the Festival of Worms. On the first day, which is in October, very few come to the surface, as a rule; but, assisted by the positions of the stars, the natives calculate most accurately the time of these appearances. From the 20th to the 24th of November, they look out for the "Great Balolo," when the real sea-worm harvest takes place. On this day, about two or three hours before sunrise, the natives repair to the shore, and there find countless myriads of these worms, the whole sea being alive with them. Multitudes of fish come in to share the feast, and the canoes of the natives are packed with loads of these strange creatures, which they capture in wicker-baskets exactly at dawn of day. These *Balolos* sink to the bottom exactly at dawn of day; not one remains to reward the tardy search of a late comer, and not another will appear till the succeeding October and November. This strange phenomenon has never been known to fail in the memory of the oldest Fijian.

Materials for making dyes and sandalwood are exporte in large quantities from Fiji. From a recent Government return, we find that cocoa-nuts, and cocoa-nut oil, cotton, sugar, maize, coffee, and green fruit are exported to the colonies, and England, in annually increasing quantities.

The epidemic of measles unfortunately marked the commencement of English rule, in 1875, and led many of the ignorant and fearful islanders to conclude that the gods were angry with them for forsaking their ancient superstitions, and submitting to the English. The story of that

time is a very sad one. The disease appears to have been carried to Fiji, by H.M.S. *Dido*, an English man-of-war, in which King Thakombau and his sons returned from Sydney, after paying their respects to Sir Hercules Robinson. At Sydney, two of the king's sons, and two servants, took the disease, in a mild form, and on the voyage home the old king complained somewhat, but was not actually laid aside. On reaching Levuka, all seemed so well that no thought of quarantine was entertained, and the royal party landed. Very shortly after, chiefs and people assembled from all the islands in the group to pay their respects to Thakombau, with the result that the infection was there and then communicated to hundreds of people. These went home, and in their turn spread the infection among others. Measles, when first introduced among a savage people, assume a dreadful virulence, and appear to be almost like the plague. When stricken, and suffering, the half-delirious natives would reject English treatment and medicine, and rush into the sea, to cool the raging fever; thus insuring certain death. Inflammation of lungs, pleurisy, and other diseases followed, so that the death-roll became enormous. At Bau, or Mbau, nearly all the nobles died; in the mountainous districts, the sick outnumbered the well, and many who would otherwise have struggled through, perished from starvation, for nobody could get to the gardens to obtain food. By dint of care and good treatment, the students in the missionary institutions, and the native constabulary, were nearly all saved, but the mass of the stricken ones perished like rotten sheep. At last, dead bodies lay about in such numbers unburied, that a plague of pestilence was dreaded. Europeans and natives strove together to avert this, and succeeded in doing so by timely measures. It has been computed that over 40,000 of the population died in this terrible visitation.

III.

Social Life, Manners, and Customs of the People.

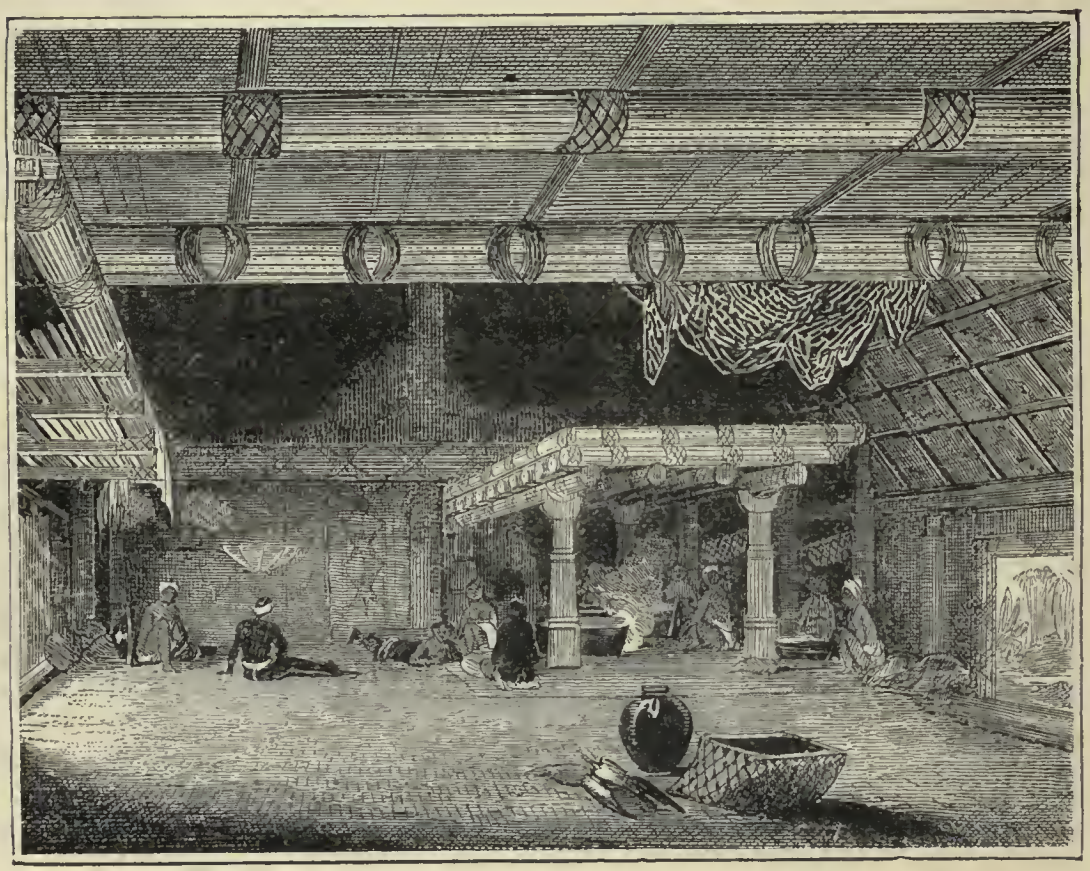
It is only by observing the contrast between the Fijian of to-day, and the Fijian of heathenism, that we can understand the remarkable change which has passed over the inhabitants of the islands. For this purpose it will be well to devote a chapter to the social life, manners, and customs of the Fijians, prior to 1835. It must, however, be understood that in many of the islands and districts these customs were still observed down to a very recent date. Even in 1870, cannibalism still maintained its sway in those parts of the country not immediately under the influence of missionaries.

The Fijian is very proud of his country, and boasts much of his superiority over other South Sea Islanders. He believes his country to be larger and better than any other, and if confronted with a globe or map, will call these things "lying." They are adepts at deceit, covetousness, envy, theft, ingratitude. If by any amount of deceit, or lying, they could get a victim into their power, this victim was slain without pity or compunction. Any benefit conferred only created a covetous desire for more; and the pioneer missionaries used to witness daily the appropriation of their goods by savages who pretended to love them for their kind ministrations. Vengeance was most carefully and persistently inflicted, and rather than be disappointed in wreak-

ing his vengeance on an enemy, a Fijian would wait patiently for months and years, placing meanwhile a stick or stone in such a position that by constantly seeing it he would be reminded of his intention. Sometimes they would suspend the dress or weapons of the murdered friend in their huts until the deed was requited, or would go about under a vow of silence till their end was gained; and when vengeance could not be inflicted in any other way, recourse was had to witchcraft. All Fijians believed in the "black art," and supported it as far as possible, by paying great reverence to its professors, and making use of their enchantments against their enemies. A chief's anger was never satisfied till he had killed his foe, after which he pulled out the tongue, liver, and heart, and devoured them, raw and bleeding. When a victim destined to be thus slain, has died ere the avenging blow could fall, the dead body has frequently been dug up after several days' burial, and the putrid carcase has been boiled and eaten in the form of a pudding. In the case of murder, the first victim was not the only one, for as soon as the husband's death became known, his wives and mother were killed too, in order to accompany him to the spirit-land. Fathers were buried alive by their sons, when old and sick, and children were ruthlessly strangled, on the smallest provocation. Nothing in all Fiji was held so cheap as human life.

The domestic habits of the people were in accordance with their heathen principles, and savage ideas. Whenever affection was entertained between members of the same family, it was always concealed or restrained in its expression. Brothers and sisters, fathers and sons-in-law, mothers and daughters-in-law, and first cousins, were forbidden to speak to each other, or to eat from the same dish. Husbands and wives were also forbidden to eat from the same

dish. Their personal habits were very dirty; the added dirt of years, appearing even on the bluish-black skins of the Fijians. The furniture of a native hut would consist of nets, pots for cooking food, bows, spears, knives, forks, and other weapons of war. Among these were large four-pronged forks, made of dark polished wood, and having richly carved handles, used solely for human meat, the flesh



KITCHEN OF A FIJIAN CHIEF.

of victims killed and eaten. This article is now known by the Europeans as the "*Cannibal Fork.*" Beside this, fishing rods, bamboos, mosquito nets, and bone knives, could be seen. Usually, the fire-place was in the middle of the house, for the people invariably *cooked* their food; while a raised part of the floor covered with mats served for seats during the day, and bed by night. In some cases there

were separate sleeping rooms for the young men, but these would be found only in some of the roomier and better houses; generally, the young men slept at a large building, set apart for them in each village. The articles in use for daily diet, were numerous, and were composed of vegetables, fish, fruit, and soups. This latter item included turtle-soup, for turtles abounded around the coast. The beverages in use, were water, cocoa-nut milk, and *Kara*, a narcotic drink, known also in Fiji, as *Yaquona*. It was customary for the people to elevate the drinking vessel several inches above the lips, and to pour a stream slowly down the throat, it being considered wrong to put the vessel to the lips. The *Yaquona* was prepared and drunk, with many curious observances, and when taken in any but very moderate quantities, produced a kind of drunken stupor.

Feasts, public and private, were very common among the people. At these, especially if attended by chiefs, great profusion and waste would be witnessed. Yams, *taro*, turtles, sweet pudding by the ton, and *Yaquona*, were provided with which to regale the visitors. Not unfrequently, however, it happened that the guests of to-day's feast, were treacherously murdered during the night,—killed, cooked, and served up, to be eaten by the guests of to-morrow. Visits of ceremony were frequently paid by chiefs to one another, and after being received with much flattery, many days would be occupied in treating and feasting them; the slightest breach of etiquette, however, would give rise to an enmity which found expression only in murder and blood, even though the looked-for opportunity were years in coming.

They practised painting on their bodies; and dyed their hair with red, blue, and white dyes. The women were tattooed before marriage; but the men were exempted from

this painful custom. They regularly murdered part of their offspring, but were tolerably fond of those children who were spared. In some parts of the island, it was not customary for the father to speak to his son, until after the latter had attained his fifteenth year. Boys were circumcised when seven or eight years old, and both sexes went naked until the age of ten years.

As might have been expected, women occupied a most degraded position in heathen Fiji. She was often betrothed in infancy to an old man; sometimes sold to the highest purchaser, and not unfrequently re-sold for any coveted article, as if she were some animal. In many islands, she was really a beast of burden, and forbidden to enter any idol temple; she was only permitted to eat after her husband had finished, and then only of certain kinds of food. No affection or love was ever expected to be shown by the husband to his wife. In some cases, young men and girls chose each other for partners, and sundry gifts passed in order to ratify the promise; but as soon as he felt justified by circumstances, or inclination prompted, he took another wife.

If children were destined to be killed speedily, they were seldom named; but if intended to be spared, and reared, they received a name; and a feast somewhat akin to a christening-feast in England, was celebrated. Hospitality and rude plenty, united with noisy native music, formed the chief features at these entertainments. So perverted were the ideas of heathens, that a Fijian boy would be taught, as his earliest and most important lesson, to *strike* his mother, under the impression that by this means he would grow up to be brave, and take delight in conquering all enemies. Beside the blows from her son, the Fijian mother would have a bitter lot as a wife, for she would be only *one* among a houseful of wives; and so frequently did quarrels

arise from this fact, that it was common to see wives mutilated and injured for life at the hands of their lord's numerous seraglio. One day, a poor oppressed native woman of this class came to the mission house, *minus* her nose. The missionary's wife asked the reason of her being so disfigured, when it turned out that one of her sister-wives had bitten it off in a fit of rage. This seemed to be the favourite mode of injury adopted by a jealous wife. Torn ears, bites, scratches, and employment of witchcraft, also bore evidence of the unhappiness caused by a plurality of wives.

As another result of polygamy, child murder prevailed. Many children were killed because of jealous quarrels and strifes; many professors of the art of child murder existed in the villages and towns. The children seemed to belong to nobody in particular, and were accordingly neglected. Most of them—two-thirds it is asserted by good authority—were slain as soon as born, and if any one dared to remonstrate, the reply would be, if the infant were a girl, "Of what use could she be?" "Would she ever be able to fight?" Or, supposing the mother were a captive taken from the tribe at war with the one among whom she was married, she would make a point of killing all her children in order to prevent an increase in the number of the enemies of her native tribe. The mode of correction most in favour among the husbands, in case the wives were unruly, was that of severe beatings with thick sticks; a practice, to our national shame, be it said, not altogether unknown in Christian England! In Fiji, however, when a wife proved incorrigible, she was clubbed and kicked until dead. And in almost every case, the wife was killed upon the death of her husband, to keep him company in the far-off mysterious spirit-world; so that whether ill or well conducted, certain death awaited her by violence, sooner or later.

The difference between heathenism and Christianity was never more startlingly shown, than in the treatment of sick and infirm people in Fiji. Mr. Calvert says, "Bald heads and grey hairs excite contempt instead of honour; and on this account, the aged, when they find themselves likely to become troublesome, beg of their children to strangle them. If the parents should be slow at making this proposal, their children anticipate them. The heathen notion is, that as they die, such will be their condition in another world; hence their desire to escape extreme infirmity. I have never known a case of self-destruction which had personal defect or deformity for its motive; but a repugnance on the part of the young, the sound, and the healthy, to associate with the aged, sick, and infirm, is the main cause of the sacrifice."

The aged and infirm were often buried alive; at other times, strangled or starved to death; and strange to say, the use of a rope, in order to strangle them, and so put them quickly out of suffering, was esteemed such a kindness, that the Fijians could not understand the missionaries viewing the practice in any other light. Was a family intending to go upon a voyage, or journey, any sick member likely to burden their hands, and claim their attention, was first put out of the way; and should no earlier or more favourable opportunity offer, the invalid was quickly dropped over the side of the boat, when fairly out at sea. In some cases, an invalid was borne with for a short time, when particularly influential, or related to the chief, but this forbearance always vanished as soon as the sick one grew burdensome, helpless, or offensive. Killing the sick, to avoid trouble, and aged parents, to get rid of the helplessness attending second childhood, ranked as social institutions in Fiji, and he would have been a brave man who disregarded either practice.

Some of the early missionaries endeavoured boldly to shame the people out of such inhuman practices. Mr. Lyth found a Somo Somo woman in a very exhausted state, in consequence of sickness and starvation. Her husband was absent; and although two other women were living in the hut, they allowed her to starve and sink before their eyes, when a very little attention might have saved her. After five weeks of this treatment, Mr. Lyth took the matter into his own hands, and sent medicine and food daily to the sufferer. In a few days she improved greatly, so that Mr. Lyth anticipated a speedy return to her wonted health. What was his surprise, however, on sending his servant one morning with the usual portions of medicine and food, to receive a message stating that "the food was not wanted." On making inquiry it was found that the poor woman had that morning been strangled and buried. An old woman, a relative of the deceased, had come from a distance to be present at the funeral rites, and finding it likely that the destined victim would escape, had hastened the death and funeral. In another case, a poor girl had been ailing for a long time, and the chief, deeming it impossible that she would ever be strong, had given orders that she should be buried alive. A grave was dug by some men, a few paces from the hut, where she lay all unconscious of the fate prepared for her. However, the poor invalid had noticed loud talking outside, and sundry strange exclamations, and, her curiosity getting the better of her, she crawled out to see what was going on. No sooner did she make her appearance than at a sign from the chief, she was seized hold of, and thrown into her grave. Terror-stricken, she shrieked, and begged for mercy, exclaiming, "Do not bury me! I am quite well now!" but all in vain. Two men kept her down, while others

threw in the earth, and trampled it down. By-and-by the stifled sobs and entreaties ceased, and the poor murdered one was numbered with the dead. In Kandavu there was a cave, in which not only dead persons were buried, but dying ones were often shut in to perish miserably.

On one island, the people endeavoured to decide as to their course of action in regard to the sick, by the appearance of a certain tree. Should no branch have been broken, the sick one was spared; but supposing that a branch were broken off, on any part of the tree, the circumstance was held to be an intimation that the sick one would die; therefore, in their estimation, it became a kindness to hasten his or her departure. The ceremony of "laying out" was often commenced before the dying person was really dead; so that it was nothing uncommon for a kindly neighbour to hasten the matter by a rope round the neck, or a knock on the head. In the case of a man, the next thing to be done was to seize his wife, kill her, and lay her out at his feet; and very frequently the terrible work would not end here, for supposing the man had a mother living, she would be also strangled, and laid out at his head. This strangling of friends, to accompany the dead, was known by the name of "*loloku*," and was in all cases insisted on to a greater or lesser degree.

Mr. Williams, an early missionary to Fiji, gives a terrible story illustrating the working of this custom. The chief of Somo Somo, an old man, had been ailing for some time, but was not in any way near death. The missionary hoped to prevent the usual custom of "*loloku*," and visited his house frequently, to see how the old chief was faring. "On the morning of the 24th," he says, "I was told that the king was dead, and that preparations were being made for his interment. The ominous word *preparing*, urged me to

hasten without delay to the scene of action; but my utmost speed failed to bring me to the king's house in time. The moment I entered, it was evident, that so far as it concerned two of the women, I was too late to save their lives. The effect of that scene was overwhelming. Scores of deliberate murderers in the very act, surrounded me, yet there was no confusion, and except a word from him who presided, no noise, only an unearthly, horrid stillness. Nature seemed to lend her aid to deepen the effect; there was not a breath stirring in the air, and the half-subdued light in that hall of death showed every object with unusual distinctness. All was motionless as sculpture, and a strange feeling came upon me as though I myself were fast becoming a statue. To speak was impossible. I was unconscious that I breathed, and, involuntarily, or rather, against my will, I sank to the floor, assuming the cowering posture of those who were actually engaged in murder. My arrival was during a hush, just at the crisis of death, and to that strange silence must be attributed my emotion; for I was but too familiar with murders of this kind, neither was there anything novel in the apparatus employed. Occupying the centre of a large room were two groups, the business of whom could not be mistaken. All sat on the floor, the middle figure of each group being held in a sitting posture by several females, and hidden by a large veil. On either side of each veiled figure was a company of eight or ten strong men, one company pulling against the other a strong white cord, which was passed twice round the neck of the doomed woman, who thus in a few minutes ceased to live. Just as my self-command was returning, the group farther from me began to move, the men slackened their hold, and the attendant woman removed the covering, making it into a couch for the victim. As that veil was lifted, some of

the men beheld the distorted feature of a mother, whom they had helped to murder, and smiled with satisfaction as the corpse was laid out for the decoration. Convulsive struggles on the part of the poor creature near me, proved that she had not ceased to live. She was a stout woman, and some of the executioners jocosely invited those who sat near to take pity and help them. At length the women said, 'She is cold.' The fatal cord fell; and as the covering was raised, I saw dead, the obedient wife and unwearied attendant of the old king. Leaving the women to adjust her hair, oil her body, cover her face with vermilion, and adorn her with flowers, I passed on to see the remains of the deceased Tuithakau. To my astonishment I found him alive! He was weak, but quite conscious, and whenever he coughed placed his hand on his side, as if in pain. Yet his chief wife, and male attendant, were covering him with a thick coat of black powder, and tying round his arms and legs a number of white scarves, in rosettes, with the long ends dangling down his sides. His head was turbaned in a scarlet handkerchief, secured by a chaplet of small white cowries, and he wore armlets of the same shells. The whole tragedy had an air of cruel mockery. It was a masquerade of grim death, a decking, as for the dance, of bodies destined for the grave. The conflicting emotions which had passed through my mind cannot be described. I had gone there to beg that the old man might be buried alone; but he was not dead. I had hoped to have prevented murder, but two victims lay dead at my feet. I came to the young king to ask for the life of women, but now it seemed my duty to demand that of his father. Yet should my plea for him be successful, it would only cause other murders on a future day. I approached the young man, however, but with a feeling of great abhorrence. I

begged him to 'love me, and prevent any more women from being strangled, as he could not, by multiplying the dead, render any benefit to his father.' He replied, 'There are only two now murdered, but they shall suffice. Were you missionaries not here, we would make an end to all the women sitting around.' The grave had been dug already by the people of the place, and lined with mats, on which the Tongans laid the bodies of the women, and on them the once powerful chief. The shell ornaments were taken off his person, which was then covered with cloths and mats, and the earth heaped upon him. He was heard to cough after a considerable quantity of soil had been thrown in the grave. These latter particulars I received from those who buried him, as I could not by my presence sanction the unnatural deed."

In the case of chiefs being drowned at sea, or being slain, or eaten, in war, the same dreadful custom was carried out, and, in many cases, the widows would beg to be strangled, to escape from the ill-treatment which would have been their lot had they survived. In other cases, where the women have had a glimmering of the light of Christianity and have feared the dark future, they have begged for life piteously, but in very few cases, except with the connivance of the executioner, has this been accomplished or granted. One poor heathen woman, whose children were Christians very much wished for death; indeed, upon the death of her husband, she resolutely demanded it. Her children visited her, and endeavoured to dissuade her from her purpose, placing before her the dreadful eternity to which she was going. She replied: "I know it. As certainly as I die, I shall go to the flaming fire! but there is no remedy: there is no one to procure my reprieve." In other cases, the male relatives have urged the widow's murder, in order to take

possession of the little property owned by the dead man. The condition of the orphan children, when deprived of both parents in one day, can be imagined. Orphans abounded in the early mission schools; it was not uncommon to find, out of a large class, that two-thirds of the number had been deprived of parents by these cruel customs.

The practice of cannibalism formed the most revolting feature in Fijian life. There is no evidence as to the origin of this custom, but it certainly did not arise from lack of food, because Fiji is plentifully blessed with vegetables and fruits, and yields good harvests to the industrious cultivator. It seemed strange that people, who expressed mourning for the dead by the loss of a finger, should adopt the disgusting custom of eating the killed; yet, so it was. Many a Fijian who had lost one, two, or three fingers to the first joint, in token of mourning for departed friends, was an inveterate man-eater; and, horrid as the practice was, it was, generally speaking, widespread, as the observance of it seemed to be, it is said that there were certain men distinguished above all their fellows in their hunger for human flesh. They were giants in cannibalism, and feared accordingly. One monster was renowned as the eater of 238 bodies; another, who afterwards became a Christian, as having devoured 48; while a third, named Ra Undreundre, *had eaten* 900 *bodies!* The son of this man once took a missionary to count the row of stones by which the cannibal father had kept a register of the bodies he had destroyed, some years later, and at that date the missionary and his companions counted 872 stones remaining upright in the dreadfully significant row. Bodies were sometimes baked whole, at other times dismembered first; but in all cases the trunk was eaten first, as being a part that would not keep. These very men would turn with disgust from pork if not well done, to consume the horrible

dainty. As far as the missionaries could discover, they were never eaten *raw*, although often presented to chiefs and visitors, for the purpose of being cooked and eaten when in perfect health and life. On some occasions, along with a present of fruit, or fish, or vegetables to a visiting chief, would be given a plump young girl, "fit for roasting," and she would be made to sit down beside the other offerings and gifts, being closely watched and guarded as the most important item. Bodies were never boiled unless in an advanced state of decomposition; in which case they would be stewed and eaten as a kind of *broth*. It is terrible to think of, or write of, such revolting horrors; but it would not be just to missionaries and their work in Fiji, to hide the dreadful state of matters which existed in the islands when mission-labourers first went among the people. The pots, ovens, dishes, and forks used in cooking and eating human flesh, were strictly *tabu*,—that is, kept sacred for that purpose,—not being allowed to be used for other purposes. The "cannibal forks" were long four-pronged wooden forks, with, in most cases, richly carved handles. They were conspicuous articles of furniture in a native kitchen, and were used mostly for taking up morsels of human flesh when cooked as hash—a meal of which the older people were fond. When all the flesh of enemies was thus consumed, it was customary to grind up the bones into fine powder, and, mixing up this powder with some kind of pudding, to devour this bone-dust of the cooked foes. At other times, when peace was made between the parties who had been contending, such a pudding was prepared, presented to the warriors of the opposite side, and eaten unsuspectingly by them. But frequently on the breaking out of war subsequently, between the two tribes, the cruel taunt was flung at those who had eaten the pudding, that "they had eaten the

bones of their fathers," and served to add Satanic ferocity to the conflict.

People who died a natural death were always buried : only those were eaten who were *killed ;* and considering the large numbers of slain, whether for feasts or out of revenge, in war or by treachery, together with the victims of the cruel customs of wife-murder and infanticide, it seems wonderful that Fiji was not utterly depopulated. Indeed, we are told that many towns and villages *were* depopulated at the first visits of missionaries, but that to all their inquiries on the subject, only vague answers were returned. The terrible legends of cannibalism assist one in forming an idea of the depopulating process, as well as bring vividly before the mind the system of terror and torture under which the people lived. Of all the dark places of the earth, Fiji seems to have been the darkest ; and so recently has the change come to pass, that many thousands of Christian Fijians can testify of their own personal knowledge, as well as participation in such horrible doings. Many a Christian woman in the native churches, owns with contrition her deeds of child-murder in past times ; and many a praying man can tell of the scores of bodies he has eaten. Well may the missionaries regard these people as trophies of grace.

The Rev. John Watsford, stationed at Mbau, tells us that in that island, some thirty years since, twenty-eight victims were cooked and eaten in one day at a cannibal feast. The poor wretches were seized while fishing, knocked on the head, stunned, but not all killed, and thrown into the ovens. The fierce heat brought back some of the poor wretches to consciousness, and they begged piteously for life, entreating to be let out. No mercy, however, existed in the breasts of their captors, and they were driven back to be baked alive, and a few hours later were eaten.

On another day, in Mbau, 100 Namena people were taken prisoners in war, strangled, baked, and eaten, while eighty of their wives were strangled to honour the dead. The murdered women lay around the mission station in heaps, for some time. Imagining what it must have been to have lived in such a mission home, we can *reverence* the men and women who took the Gospel to Fiji. At another time, 260 bodies furnished the meat for the cannibal feast to the nobles of Mbau. It is said that more bodies were eaten on this island, than on any other part of the group. It is said also that the ovens were *never cool*, so frequently were the sacrifices slain and cooked.

Among these cannibal stories, some are exceptionally horrible. A chief, whose prowess in war was remarkable, had a favourite daughter. An enemy who had been defeated again and again by the girl's father, contrived to waylay her, and kill her; then carried her off to his own village, where her flesh was cooked, and distributed among his people, as a most dainty morsel. Not content with this diabolical act of revenge, he sent back her bones, and caused them to be strewn before the door of her father's hut, as an insult of the most unpardonable kind.

In one case, Ra Undreundre, on capturing a female prisoner from a town which he besieged, had her taken to his residence, placed in a large wooden tub, and cut up alive, that none of her blood might be lost. Another Fijian chief, named Loti, killed, and ate his only wife. According to custom, she accompanied him to the field, to assist in planting taro. After this task was done, he commanded her to get wood, wherewith to build a fire. This she did, as well as collected grass to line the oven, and a bamboo to cut up whatever was to be eaten. When all these preparations were complete, the monster seized her,

cut her up, cooked and ate her, inviting some of his friends to help him, in despatching the horrible meal. As the poor woman had given him no offence, his only reason for the deed, must have been an insatiable craving for the horrible diet. He also very possibly, coveted a reputation for cannibalism. It was asserted that the bodies of women afforded tenderer meat, than those of the males.

It was very common for chiefs to devote men to death, upon the building of houses, or canoes. Sometimes men were killed, to be used as "rollers," in the case of launching canoes. After the vessels were launched by being rolled over the bodies of the victims, feasts were prepared, in which these slaughtered ones were greedily eaten. The testimony of the early missionaries to Fiji, is that this custom universally prevailed. Indeed, it can scarcely be said to be wholly extinct now, for in 1867, the bodies of the Rev. Thomas Baker, and seven native Christians were eaten, near Nasova, by savages, who treacherously surprised the evangelistic band, and murdered them in cold blood. Although many thousands of trophies of grace are to be found in Fiji, heathen tastes, and customs, still survive in its dark corners.

Cannibalism was part of the native religion. It was customary to offer the body of a victim, along with all other gifts, before each idol-shrine, although some of the priests were forbidden to eat of the flesh. In times when the supply of slain, or captives had run short, chiefs have been known to kill their inferior wives for the purpose. It was almost impossible at first to make the natives understand that Jehovah,—the true God,—looked in anger upon such "drink-offerings of blood." Temples (and chiefs' houses as well), were built with living men standing beside the posts, clasping them in the holes dug to receive them. The earth

was gradually heaped up, and the men were buried alive, as sacrifices to their cruel deities. It took long and patient teaching, and much simple reiteration of the simplest truths, on the part of the teachers, before this cannibal-cursed people could realize that the Christian's God was one who "delighteth in mercy." Nothing could be more foreign to their ideas; accustomed to connect the ideas of power and deity with cruelty and evil as they were, they listened at first with wonder and incredulity,—then with awe, and reverence,—then with thankfulness, and love. The story of that great change is one of intense interest, and illustrates most touchingly, and thoroughly, the transforming power of the Gospel of Christ. It also proves that no heathen nation is too vile to be raised, and Christianized, when brought under the influence and light of our holy religion.

IV.

Religion of Fiji.

The religion of Fiji consisted mainly of superstitious legends, witchcraft, and divination, together with a firm belief in certain deities. They did not make to themselves idols, in the accepted sense of the term; they were not idol-worshippers, as were some of the Asiatic races, but at the same time they recognised the existence of some supernatural Power, or Powers, which controlled, and influenced all upon the earth. Still they never attempted to make any representations of this Power: they never worshipped the heavenly bodies, or any of the objects of nature by which they were surrounded; and when afraid of certain stones, trees, mountains, or relics, the awe had in it, more of superstition, than actual worship.

Their highest idea of divinity was expressed by the native word *Kalou*, and this word might mean anything, either *very good*, or *very bad*. The gods of the other islands of the South Seas were unknown to the Fijians, who seemed to have adopted a form of idolatry peculiar to themselves, —or rather of god-worship,—for, as we before said, they made no *idols*. Among the names of their gods, or, invisible spirits, are to be found *Thangawalu*, a giant; *Roko-Bati-Ndua*, the one-toothed god; *Lingakua*, the wooden-

handed; *Kokola*, with eight arms; *Waluvakatini*, the god with eighty stomachs; *MBatimona*, the brain-eater,—the brain being the human sacrifice offered to this god; *Ravu-ravu*, the murderer; and *Naitono*, the leper. But the most renowned god, and the one most generally worshipped, is *Ndengei*, or the eternal one. The symbol of this god is, in some places, a serpent, in other places a stone; both symbols being intended to represent his eternal duration. None of these deities had any quality of mercy, or pity, or beneficence ascribed to them; they were simply the representatives of unspeakable cruelties, lusts, and horrible practices. The worship of a Fijian was something demoralizing; it pandered to all the low, fierce, cannibal propensities of his nature. Some chiefs and tribes adopted certain gods as their own; so that in various islands, different beliefs and practices were observed. At Vuna, were a few consecrated stones, considered to be shrines of the god worshipped there. These stones were very like a round black millstone, in size and shape, and were adorned with girdles, fringes, and other votive offerings. Other gods were supposed to inhabit land-crabs, eels, and nuts: in consequence of this, a man who worshipped a god of this kind, regarded the thing, or animal so inhabited, as *tabu*, or sacred. This practice of *tabu* largely referred to their religion, although it was, in many cases, turned to personal account by chiefs. Possessions of every kind came under the influence of this system of *tabu*. Thus, in certain districts, canoes, or yams, or pigs, or *taros* were laid under a ban, by the priests or chiefs, and none of the owners would dare to appropriate them. In one district the priests placed a *tabu* upon all the one-eared pigs; but as few were born literally with one ear, the prohibition was made to extend to all pigs possessing one ear shorter, or narrower than the other. In some

districts, all cocoa-nuts, or yams, were tabued, until the chiefs removed it, by a feast, in which the drinking of yaquona took a large part. In other places, fishermen made offerings to their gods, to ensure a large catch of fish.

In almost every village and town were to be seen temples erected to these gods, and tended by priests. These temples, or *bures,* were usually built upon a raised mound of stones, being of one storey, and thatched with reeds or spears. Although intended for religious purposes, these temples were sometimes, and, indeed, most frequently, put to other uses. Strangers were entertained in them, councils of war were held in them, and not unfrequently, the chief of the village used it for his sleeping place. Nothing approaching to regular worship was ever carried on within these temples; and the priests knowing the dispositions ot the people, worked upon their fears, so that in case any worshipper came with a request, the answer depended to a large extent upon the kind and amount of offering made. This *soro,* or offering, consisted of food, fruit, whales' teeth, human flesh, and fish; the answer, whether for good or evil, generally was proportioned to the amount of *soro.* The priest professed to be inspired, and to give his decisions while under the influence of the god. He would become violently agitated, would shiver, as if in ague, roll his eyes about, and appear to be worked up into a frenzy. While in this state, a few oracular utterances would be given which would indicate to the inquirer the best course of action. No chief would venture to go to war without first consulting his priest; and cases were very frequent in which shrewd, far-seeing priests stayed the fury of the war-spirit, by advising against it, and indeed commanding that it should not be undertaken at that time. The spirit of the god was supposed to enter into

the priest, so that during these inspired tremblings, he was considered to utter the very words and opinions of the god. The people thus observed no stated plan of worship, and never troubled themselves about a god at all, unless they wanted to know something of this kind. It will be seen that the gifts were really bribes, intended to propitiate the deity, and secure a certain response. Success in war, rain, plentiful harvests, recovery from sickness, or wounds, were among the objects desired in this manner.

Divination was also practised in Fiji. One method of practising divination, was by shaking a bunch of cocoa-nuts. If all fell off, the desired end would be gained; if any remained on the stalk, the prayer could not be granted. Another way, was by spinning a cocoa-nut on its side, and watching in which direction the nut pointed when at rest. Others divined by means of water; others by chewing a certain leaf.

One superstitious custom reminds us of the practice formerly observed at the temple of Dagon. No person dared to tread on the *threshold* of a temple. A chief stepped *over* it, but an inferior person *crawled* over, on hands and knees. Chiefs also insisted on the same custom being observed at the entrance of their own houses.

The people went greatly in fear of supernatural appearances. In place of believing that at death everything perished, they attributed immortality to animals and vegetables alike. Not only men and women, but dogs, pigs, goats, vegetables, stones, trees, tools, and other things in daily use, all lived again, and walked about. Some supposed that man had two spirits: the one, that part which went to heaven; the other, that which appeared in water, or was reflected in mirrors. They consequently went much in dread of apparitions, and shunned unfrequented rocks, woods,

and dales. Yet, while believing in a future state, they had no idea of future rewards and punishments. The future life was deemed to be much the same as at present, full of eating, drinking, and fighting. Their heaven was supposed to lie somewhere among the lonely hills, and the path to it, through the sea. Bachelors were considered ineligible for admission into the Fijian heaven; for the offence of remaining unmarried, they were dashed into pieces after death, by the spirit who presided over the entrance to that world. They firmly believed that all disembodied spirits likewise had to undergo an examination by a god known as the "Killer of souls," who killed the soul if unable to answer his questions satisfactorily, or passed it on to a higher tribunal, provided it came out of the ordeal well. The Fijian heaven was, according to this belief, a place where people lived in families, enjoying greater happiness of the kinds most desired by a native, and where punishments were awarded to all those women who had neglected being tattooed, to those men who had not slain or eaten an enemy, or had not had their ears bored for ornaments.

The belief in witchcraft exercised an extraordinary power over the minds of the people. Crime was often detected by its means, and all manner of extortion carried out. Many people were destroyed by means of wizards; for so implicit was the belief in their power, that many persons, on being informed of the fact that they were under the ban, were actually known to lie down under their mats and die through fear. Spells were laid upon individuals by means of preparations of powder, food, and leaves; and people who could afford it, often used heavy bribes with the professors of this art, to ensure the destruction of such people as they disliked, or wanted to be put out of their way.

Among the traditions of the Fijians, were some that

pointed to the true facts of the creation, as recorded in the Bible. The following was given to Mr. Calvert by a chief:— "A small kind of hawk built its nest near the dwellings of Ndengei, and when it had laid two eggs, the god was so pleased with their appearance, that he resolved to hatch them himself; and in due time, as the result of his incubation, there were produced two human infants, a boy and a girl. He removed them carefully to the foot of a large *vesi* tree, and placed one infant on either side of it, where they remained until they had attained to the size of children six years old. The boy then looked round the tree and discovered his companion, to whom he said: 'Ndengei has made us two that we may people the earth.' As they became hungry, Ndengei caused bananas, yams, and taro to spring up around them. The bananas they tasted and approved; but the yams and taro they could not eat, until the god had taught them the use of the fire for cooking. In this manner they dwelt, and, becoming man and wife, had a numerous offspring, which, in course of time, peopled the world." Other traditions represent Ndengei as making several clumsy attempts at the formation of both animals and man before he succeeded.

A tradition of the Deluge is also to be found in Fiji, and a very high mountain in one of the islands, is pointed out as being the place whereon a little bird sat and lamented the drowned islands and people. They account for the flood by the following story. They say that "Ndengei had a favourite bird which was killed by two mischievous lads, who afterwards insulted the god instead of expressing contrition. The angry god spent three months in gathering his forces together, and then commanded the dark clouds to pour out on the land the destroying flood, as a punishment for the insult he had received. Another god, taking pity on some

of the people who cried out for deliverance to him, directed them to make a boat, or raft, of the fruit of the shaddock, but seeing that they could not succeed in this undertaking, sent forth two canoes to rescue them. By these means finally eight of the drowning Fijians were saved; the boat settling at last on the top of a very high mountain in Mbengga." From this belief, the Mbenggans claim to stand first in rank among the natives.

Another tradition speaks of the natives of Vanua Levu having, long ages back, erected a tower to gain information about the heavenly bodies. But when the tower was nearly finished, the foundation gave away, and the edifice tumbled down, so that the workmen were scattered, and the work abandoned. This legend points undoubtedly to the Tower of Babel, and the confusion of tongues. It seems certain from these and like indications, that some news of the Bible records must have been carried to Fiji, in some long-forgotten, far-back period.

V.

How the Gospel was First Carried.

The story of the mission to Fiji, is one of surpassing interest. From the particulars given in the preceding pages, the reader will be able to realize, in some faint measure, the depth of degradation and brutal darkness in which the natives were sunk. It seemed almost a hopeless task to endeavour to win them from their cruel practices. But the natives of other islands in the South Seas, who had been visited with "the dayspring from on high," remembered Fiji with brotherly love. They could not endure the thought of leaving their kinsmen, allied by habits and colour, if not in all cases by race, to perish in the night of heathenism, untaught, uncared for, and unsaved. Therefore, the first efforts on behalf of Fiji, came from these. Converted natives of Tonga *first* carried the sound of the Gospel of Christ to these island-homes, and told incredulous cannibals the wonderful news of the death of Jesus Christ, "the just for the unjust," in order *to save them.* Thus, the first dawn of light arose, and the day-star gleamed upon the heathen darkness.

IN THE BUSH NEAR LEVUKA.

VI.

Introduction of the Gospel.

1. Lakemba.

It will be remembered that, in 1796, the first missionaries from the London Missionary Society were sent out to the islands of the Pacific. Discoverers and navigators had visited these islands, and had returned to England with wonderful tales concerning these "isles of beauty." Coral gems of ocean, fringed with palms, ferns, and other fragrant foliage, they seemed to stud the waters with tiny spots of earth, where all nature was beautiful and attractive, and "only man was vile." Along with their accounts of the beauty, fertility, and populous state of the islands, they told of the depravity, subtilty, and debased idolatry of the inhabitants of those islands. Christian hearts thought seriously and prayerfully on these matters, and considered how best to fulfil the duty which God had laid upon them, of carrying the Gospel to these benighted people. The London Missionary Society sent, first, a large detachment of missionaries in the ship *Duff*, to the South Sea Islands. Some of these were stationed at Tahiti, others in the Marquesas Islands, and others in Tonga, or Tongatabu, in the Friendly Islands. This first detachment of missionaries met with much misfortune and suffering; persecution, cold, hunger, war, and death, being their lot. Most of them

returned from the field, but soon, others took their places and succeeded in planting Christian Churches in various islands of the Southern Seas. Other societies also sent missionaries out to these islands, and as the people became Christianized, they exercised great influence upon the natives of more distant islands. By means of their frail but fleet canoes, the natives visited other islands, or were drifted thither, and those who had heard of Jesus, naturally spoke of the new religion. The Tongans seemed to excel in the art of navigation, and held much intercourse with Samoa, Fiji, and other islands. From the converted Tongans, as far as can be judged, the Fijians first heard about Christianity. The distance from Tonga to the nearest Fijian island, is about two hundred and fifty miles; and although shipwrecked sailors of every nation and people were killed and eaten, much trade was carried on by the natives, in order to gain supplies of the fine timber with which Fiji abounded. Tongans dared the perils and visited the islands, until some of them settled there, and got allied by marriage with the Fijians. Many of this mixed race of people are to be found, even now, near Rewa, and Lakemba.

After the evangelization of the Friendly Isles, many of these Tongan sailors became converted to Christianity. Very naturally, they informed their friends in Fiji, upon their next voyage thither, of their change of belief and practice. Not content with this, they also spread the tidings among those of the Fijians who came within their influence, and although received at first with incredulity and indifference, some impression was made by the news. But the first decided steps for the evangelization of Fiji, were taken in 1834. In that year, a great awakening took place in the Wesleyan mission Churches in Tonga, and almost simultaneously, the Tongans began to feel concerned about

the moral and spiritual condition of their Fijian neighbours. Towards the end of 1834, two of the Wesleyan missionaries, Rev. David Cargill and Rev. W. Cross, were appointed to learn Tongan, and to commence a new mission in Fiji. They at once placed themselves in readiness to obey the command, and commenced studying the language, in order to fit themselves for entrance upon the work. They also prepared a catechism, an alphabet, and an easy lesson book, in Fijian, printed them at the Tongan mission press, and awaited the first chance of reaching their new sphere of labour. The Tongan native teachers had been sent to the Fijian islands, in 1830, by the Rev. John Williams; but although settled at Oneata, under the protection of a chief, they had not attained any great success in teaching the people. Still, their conduct was good, and, without doubt, had its influence upon the natives.

The schooner *Blackbird* took Messrs. Cargill and Cross and their families to Lakemba, in October, 1835. The king of Tonga had sent a chief with the missionaries, in order to intercede with the chief of Lakemba, on behalf of the new teachers and their work. Besides this, the missionaries could speak Tongan well, and were acquainted with many Fijian words; there was, therefore, much to encourage them in the commencement of their intercourse with the natives. The almost insuperable difficulty of winning their way among a people with whom they could hold no intercourse, was abolished in this case; and when they landed on the shore of Lakemba, the people were amazed to hear from the lips of the two white men, greetings in a familiar tongue. They passed through crowds of natives, armed and blackened according to custom, and went direct to the king's house, which was situated some little distance inland, the families and friends meanwhile watching the proceedings

from the deck of the vessel. The king of Lakemba received the strangers very kindly, promised to be kind to them if they would settle with him, and offered them one of his own houses to reside in, until suitable ones were erected upon mission premises. They received the king's promises with joy, chose sites for mission-houses, and returned to the ship to report. The families of the missionaries were at once landed, and accommodated for the first night in a large canoe shed, open at the sides and ends. Under this shed, assailed by mosquitoes and annoyed by pigs, the little party endeavoured to obtain rest. The impossibility of doing so, however, led them to resolve to sleep on board the ship, until their houses were built.

Within three days from that time, the natives had prepared two large houses, according to native notions, for the missionaries. It fell to the share of the latter to hang doors, fit in windows, and perform the carpentering generally; but amid all these duties, they commenced their missionary toils. Within a week from the day of their landing, they had held two preaching services out-of-doors, speaking in the Tongan language, and stating very simply, the truths they had come to teach. Thus ended the first Christian Sabbath in Fiji; but it was a precursor of many more, brighter and more cheering still. Without losing time, they mastered the language of the people among whom they were now called to labour, and prepared a portion of St. Matthew's Gospel, in addition to commencing a grammar, and dictionary. Among their first converts were about three hundred Tongans, who had been living in Fiji for some time, but now received the truth as it was in Jesus, and assisted in spreading it. They were intelligent for their position, independent of the Fijian chiefs, and generally brave in propagating whatever they professed. They were, there-

fore, valuable pioneers and helpers in the work of evangelizing, and teaching the benighted people of the isles, who for so long had "sat in darkness." Their temporary residences were soon blown down by a hurricane, but were restored in a more substantial fashion. In addition to this, a chapel, capable of holding some two hundred hearers, was erected, and a regular congregation gathered, Sabbath by Sabbath.

Not only were the stated services useful to the natives, but even the daily intercourse of the missionaries with the people became productive of good. Day by day they went to the mission station to barter fowls, fish, fruit, mats, and other useful or necessary articles for English productions. Many went out of curiosity, desiring to see the life and manners of the white people, and upon all, a favourable impression was produced. Then, seizing the opportunity, the missionaries would kindly and plainly inform their visitors of their aims and objects. These visitors would inform others, and so the good news spread throughout the island in a wonderfully short space of time. Within five months of their arrival, Messrs. Cross and Cargill had baptized about thirty adults, who manifested a large degree of acquaintance with Christian truth, and desired to lead Christian lives.

But, persecution soon broke out among the little number. The priests began to miss the offerings hitherto made at their temples; for many who were not really Christians had learnt to attend Divine worship and to disregard the old superstitious notions. The authorities threatened the people with severe punishments if they did not resume their daily and weekly offerings at the shrine of the king's god; but the influence of a Tongan chief who had espoused Christianity, prevented any open outbreak. However, the priests

consulted together, and soon announced that the king's god was so angry at the introduction of Christianity, or "*Lotu*," that he would send some very severe judgment upon the island by way of punishment. Floods and earthquakes were to prevail, causing all who had dared to insult the old gods by embracing the new religion, to be utterly destroyed. Of course all those predictions turned out to be nonsensical ravings; but a more real obstacle sprung up in the shape of petty persecution against the new converts. One day a party of men went to the houses of some Christian natives, robbed them of all that was valuable, destroyed the crops in their gardens, and carried off their wives to the king's house. On this occasion, however, the Tongan chief interfered, and the women were speedily sent back to their homes. The persecution only resulted in winning greater respect from the people for the new religion and those who professed it; while those native homes into which Christianity had entered, were looked upon with curiosity and respect by the natives.

Progress could be recorded from the very first advent of the Gospel. Day schools were established, spelling books circulated, and portions of the Testament printed. The early Tongan converts were trained for the work of Scripture readers and exhorters, while a system of regular visitation was kept up in each town on the island; so that at the end of the first year's mission work on Lakemba, the communion of the Lord's Supper was administered to over 280 persons. The abundant harvest had commenced.

Yet, amid outward success, the mission workers experienced many trials of faith and patience, known only to God. Their stores failed; their food was of the poorest quality, as their barter articles were gone; their furniture and utensils were daily stolen; and the means of communication between Fiji and other lands, was so uncertain and seldom, that

many severe privations fell to their lot. An English vessel trading to the Friendly Islands, called at Lakemba, bringing supplies, but when about forty miles out on her homeward voyage, was wrecked. Soon after, four of the sailors, endeavouring to escape in a boat to the leeward islands, where they hoped to sight a passing vessel, were captured by some cannibals belonging to another of the Fiji Islands, killed, and eaten. The others, however, succeeded in reaching Sydney, and securing a passage home, after some months of weary waiting.

The story of the early days of missionary effort at Lakemba is one full of touching sacrifice. They lacked the commonest necessaries of life for months together; and a ship chartered by the society to convey stores to the mission stations in the South Seas, including Fiji, refused to go any nearer to them than the Friendly Islands. The stores and letters were accordingly left there, and after some delay, a Tongan canoe carried over the letters, and the information that the much-needed stores were awaiting the missionaries at a place about four hundred miles distant. How greatly needed these supplies were, may be inferred from the fact that pigs were not obtainable, owing to their having been placed under *tabu* for two years; that trunks, wearing apparel, and prints had all been bartered away for food; and that in Mr. Cargill's household, of crockery utensils, all had either been lost or stolen, save one broken tea-cup. At last, after many months of discomfort and privation, an opportunity offered of getting the stores from Tonga, and with much thankfulness did the missionaries endeavour to replace the vanished stores of food, clothes, and furniture.

2. Ono.

The story of the entrance of the Gospel into Ono, fur-

nishes a very remarkable instance of an island "stretching forth her hands unto God." The people were evidently acted upon by a supernatural power, and powerfully drawn to *desire* Christianity, even while they were so ignorant as not to know the nature of the blessing they longed for.

Ono is a small island lying one hundred and fifty miles distant from Lakemba, and was tributary to that island. Ono lies in the centre of a little cluster of islands which constitute the most southerly part of Fiji. In the year 1835, at about the same time that Messrs. Cross and Cargill went to Lakemba, the people of Ono suffered from an epidemic disease. Their numbers had already been very much reduced by wars; but this epidemic carried off so many, that the poor frightened heathen vainly endeavoured to stop the disease by offering various sacrifices to their priests. While in this serious and troubled state, a chief, named Wai, had occasion to go to Lakemba, to carry the usual tribute, which generally consisted of yams, sinnet, and other vegetables. While at Lakemba, Wai met with a Fijian chief who had embraced Christianity, and who was enthusiastic in its praise. Wai learned all he could from this man, intending to return home, and comfort his own people with the knowledge he could gain. Still, his information was very little: only that the Christian worshipped *One God*, the God of Heaven and Earth, and that one day in every seven was to be devoted to His worship. He had also picked up the idea that in all difficulties and dangers Christians prayed to their God, but in what form he knew not. However, he went back, told his pestilence-stricken neighbours this news, and they at once determined to act upon the information. They prepared the food for the Sabbath on the Saturday, they oiled their bodies profusely with oil, and put on their best native clothes, in order to

please this new, powerful God, and procure from Him the healing blessing which they so earnestly desired. They had proved that their own gods could not deliver them, so now they resolved to make trial of the Christian's God. They assembled in a serious, orderly manner for worship, but no one among them could pray to the unknown God. They then applied to their old priest, desiring him to come and intercede for them to the best of his power. This he did, offering up a petition which deserves to be recorded for its simplicity and unparalleled character. Standing in the midst of the bowed down worshippers, he prayed thus: "Lord Jehovah! here are the people! They worship Thee! I myself turn my back on them for the present, and am on another tack, worshipping another god. But do Thou bless these Thy people; keep them from harm, and do them good." This was the first public prayer offered in Ono; the first public service held there in honour of the Lord of Hosts; but it inaugurated a day of Christian light, service, and blessing.

After this service was concluded, the people returned to their homes for the rest of the day, and endeavoured by more righteous practices to serve the Lord Jehovah. But the light they possessed only made them long for more; so a passage was engaged in a whaling ship bound for Tonga, for two Ono people, in order that they might plead with the missionaries stationed at Tonga, for a teacher. With many good wishes and prayers for success, the two messengers departed upon their errand. But help came to them in their perplexities, much sooner than their messengers could possibly have returned from Tonga. In May of the following year, a canoe-ful of converted Tongans left Lakemba, bound for their homes in Tonga. By contrary winds, however, they were blown about, and He who causeth the

stormy winds to fulfil His word, made this disaster the means of blessing the Ono people. They were carried to Vatoa, about fifty miles from Ono, and hearing there the interesting news about the awakening of the people on the opposite island, one of the Vatoa men, called Josiah, determined to fulfil a missionary part in going to them, and telling them about the true God. He went, and was welcomed by the people of Ono with much delight. Day by day Josiah instructed them, and on the Sabbath he held their worship. Very quickly, a small chapel was built, capable of holding 100 worshippers, while many became soundly converted, and learnt to use the language of prayer for themselves. When the messengers returned from Tonga, they could scarcely realize the change which had happened; but they brought back the sorrowful tidings that no teacher could be spared from Tonga; that they must apply to the two missionaries already stationed at Lakemba, who would do for them all that possibly could be done.

In much dismay they contemplated another journey to Lakemba, and this with no certain prospect of gaining their request after all. But, unknown to them, a teacher was already being prepared at Lakemba. One of their own countrymen, an untaught, rough Ono lad, had managed to reach Tonga some years earlier than this point in the story, and after learning much about Christianity, had voyaged with some boat's crew to Lakemba, where he learnt much more. Being considerably softened and improved by all that he had seen and learnt, he placed himself under the care of the missionaries, to be taught more fully about Jesus. He there lived a consistent and useful Christian life, assisting the missionaries in every way possible. He was baptized by the name of Isaac, learnt to read and write, and also to assist in carrying on the work of the mission at Lakemba.

Being a local preacher, he was accustomed to proclaim the Gospel; so upon receipt of the request of the Ono messengers for a teacher, Isaac was sent to the island, to take charge of the infant Church there. It was in the commencement of 1838, that Isaac reached Ono, and by that date, about a hundred and twenty adults had fully renounced idolatry, and were living Christian lives to all intents and purposes. These welcomed their new teacher, and supplied him plentifully with food and clothing in return for his instructions. The Tongan crew of the canoe which had drifted to Vatoa, had instructed them hitherto; and so anxiously had the people desired teaching, that they scarcely permitted their teachers to rest either by day or night. Soon after Isaac's appointment, another teacher was sent to Ono to assist him, and all supplies of books and catechisms which could be spared from Lakemba, were freely sent.

In August, 1839, the white missionaries sent other help to Ono, so that the staff of teachers was increased to four. At this time the number of converts had increased to over three hundred and twenty, three chapels had been erected in different parts of the island; while all the inhabitants of Vatoa, the nearest island, also professed Christianity. Had it been possible, a white missionary would have gone to the island to superintend the work; but as there were only six white missionaries to carry on the work in eighty islands, no one could be spared for so small a centre of operations as Ono. Still, Mr. Calvert determined to embrace the first opportunity of visiting the people. He was now the only missionary on Lakemba,—Mr. Cross having removed to Rewa,—and he could not bring himself to leave Mrs. Calvert alone among a population chiefly heathen, and led by a king whose predilections and tastes were all in favour of heathenism. Twenty islands constituted his "Circuit," and

his absences were quite frequent enough, and prolonged enough, when visiting these, to try the stoutest faith. Still, it seemed to be laid on his heart that he should go to Ono, and in much perplexity he consulted with Mrs. Calvert. "Do you intend to go?" she queried. "How can I?" he replied. "How can I leave you alone?" With true nobleness of faith, Mrs. Calvert replied, "It would be much better to leave me alone, than to neglect so many people. If you can arrange for the work to be carried on here, you ought to go." Soon after this, finding a canoe bound for Ono, Mr. Calvert *did* go, leaving his brave wife and little child alone at Lakemba. On reaching Ono, he baptized and married many converts, who were anxious to lead Christian lives. Isaac had fallen into sin, but, in spite of this, the work had increased to large proportions.

Not without opposition, however, had the *lotu* grown. Many of the heathen had threatened war, and were bent upon annoying their Christian neighbours upon every possible occasion; and a more serious complication appeared, in the shape of a dispute with the king of Lakemba, about a princess of Ono, who was destined to be the aforesaid monarch's thirteenth wife. This princess was named Tovo, —was a converted young woman, and very useful in the schools established on the island. She also visited the sick, taught the ignorant, and made herself so generally useful, that the people were greatly attached to her; while the teachers regarded her as a valuable auxiliary in their work. She had been betrothed to the king of Lakemba, during her infancy, according to the usual custom; but having learnt the truth respecting the duty of a Christian man or woman in regard to marriage, she refused to be married to the old king. The people of Ono supported her in this resolution, and were determined to proceed to war, rather than give

her up to be a heathen king's thirteenth wife. So matters went on, until Mr. Calvert's return to Lakemba, when he learnt that the king had fitted out a fleet of eleven canoes, manned with warriors, and was intending to sail at the head of this force to claim and bring home his bride. Mr. Calvert immediately remonstrated with the king, taking, according to custom, a whale's tooth for an offering, pleading thus: "You are preparing to go to Ono. I understand that you intend to compel Jemima (Tovo's christian name) to come back with you. I beg that you will not do so, but will allow her to remain at her own island, a Christian." The king tried to make Mr. Calvert believe that he intended to do this, his only ostensible object in going to Ono being to collect tribute. But the missionary knew better, and before he left the royal presence, uttered the following warning: "Tui Nayau, before I leave you, I warn you faithfully. I love you, and therefore warn you. God's people are as the apple of His eye. In thus fetching the girl, you are fighting against God. You will imperil your own safety if you go on such an errand. Remember that on the sea, and at all the islands between Lakemba, and Ono, Jehovah rules supreme, and can easily punish you if you are found fighting against Him. Take care what you are about."

The king set sail, and reaching Vatoa, cruelly and wantonly injured the lower people there, by destroying their crops. He would also have killed some of the people, but that a Christian chief resolutely stood up in defence of them. After sailing from Vatoa, four of his canoes were never heard of again. It was supposed that they drifted away and were lost at sea; or that they were wrecked on some other island, in which the occupants would be killed and eaten according to custom. The remainder of the fleet never reached Ono, for a strong wind blew them back, and

placed them in imminent danger of being wrecked. After much perilous tossing about, the surviving canoes returned to Lakemba, and the old king, being thoroughly humbled, sent Mr. Calvert a present of a pig, in token of contrition. He did not, however, renounce his right to Jemima. It was some long time afterwards that he did this, upon receiving the customary tribute in place of his wife ; and being assured that the Ono Christians could, and would, fight for their principles in this matter. Indeed, just about this time, they had to take up arms in self-defence, against their envious heathen neighbours, and after several weeks of almost constant fighting, they came off victors. After this, they were allowed to dwell in peace, and quiet. Christianity spread so generally, that in 1842, out of a population of about 500, only three were nominally heathen, and they very quickly became Christians ; while eight of the converts, who had become competent exhorters in a revival of religion which shortly afterwards broke out, were sent out as teachers to other islands still in cannibal darkness. Ono is now fully Christianized. The people are consistent and self-denying to a degree, and recommend their faith by their work. So eager were the new converts to go to other islands to proclaim the Gospel, that the missionaries had great difficulty in selecting the few they ultimately did for that work. All wanted to go, and at a prayer-meeting held to dismiss the eight chosen ones to their stations, the Tongan preacher prayed in these words : "*They go, but we stay on this island, according to Thy will. We would all go, Thou knowest, to make known the good tidings.*" Mr. Calvert testifies that more agents have been qualified for Christian service and sent forth from Ono, than from any other part of the Fijian group, and that in all cases, they have proved acceptable and zealous labourers among the people with whom they

A PLANTER'S RESIDENCE AT TAVIUNI.

dwelt, while one has passed away to his reward by the path of martyrdom.

3. Somo Somo.

Somo Somo is a town of much importance in the island of Taviuni, and was a centre of authority during the old times. The chiefs of Somo Somo exercised great power over large tracts of country. At the time of the introduction of Christianity, the people of Somo Somo were noted, even among their heathen neighbours, for their merciless traits of character. Heathenism assumed a viler form there, if possible, than on any other part of Fiji. The entrance of the Gospel into this dark, benighted spot, took place in this way. About two years after the arrival of missionaries at Lakemba, the king of Somo Somo, Tui Thakow, visited Lakemba with his two sons and a large company of followers. When at the latter place they inspected the mission station, and professed to be struck with admiration and astonishment as they viewed the iron tools and utensils brought from England. Seeing that the Lakemba people were able to procure hatchets, knives, iron cooking pots, nails, and other things from the missionaries, the wily chief pleaded hard for a missionary likewise, hoping thereby to secure the supplies he so much coveted. In words something like the following, Tui Thakow urged this upon Messrs. Cross and Cargill :—"The chief of Lakemba is not very powerful; his people are very poor and few. If you come to us we will allow our children to be taught to read, and we will listen to your doctrine." The young sons of the king also urged the request very strongly, engaging to protect and honour all who should be sent to them. The missionaries deemed it their duty to embrace such an opportunity, whatever the ruling motive on the part of the king, for inviting

mission effort; and promised faithfully that as soon as possible missionaries should be sent to settle in the island. Nearly two years passed by, however, before the promise could be redeemed; but in July, 1839, Mr. Hunt and Mr. Lyth were sent to Somo Somo, relying on the king's promise to be kindly treated, and provided with houses. Contrary to expectation, however, nobody seemed to care about them, or their comfort, and beyond giving up one empty large old house of his own for their temporary use, Tui Thakow seemed to ignore them. The two mission families endeavoured to make the best of it, and hoped that the work commenced so unpromisingly, would end brightly. But dark days were in store for them, on several accounts. Ra Mbithi, one of the king's sons, had gone to the windward islands with a number of canoes, but had met with his death at sea, or rather, according to some accounts, had drifted to the island of Ngau, where, according to the custom with all shipwrecked sailors, he, with his men, had been killed and eaten. In accordance with custom also, several women, both wives and servants, were doomed to be strangled, in order that they might accompany the deceased prince into the spirit-world. Sixteen women were selected for strangling; and the missionaries gave their first offence, by presuming to plead for the lives of the poor doomed creatures. Once, and again, they got the execution of the dread sentence put off, while canoes went out to search for the missing prince. Tidings came back that it was all true, and then, in spite of all remonstrance, the sixteen women were strangled, and most of them buried just in front of the missionaries' dwelling. Not only was this dreadful deed committed, but many others right before their eyes; while for their remonstrance, they were threatened with death. Almost every week they had to see cannibal orgies carried

on right under their eyes, for the ovens in which the bodies were baked, were close to their doors, and the people seemed mad after human flesh. The king and his son were men of gigantic stature, and in place of succouring their visitors, allowed the natives to insult and mock them. Mrs. Hunt, once, when nursing her dying infant, and endeavouring to soothe its expiring pangs, accidentally looked up, and was startled to see several of the natives looking at her, and mocking her sorrow. *They* could not understand how anybody could grieve at parting with a child; life was so cheap with them. Mr. Hunt says, "One day a report was brought to us that 'dead men,' as victims are called, were being brought here. Almost before we had time to think, the men were laid on the ground before our house, and chiefs, priests, and people met to divide them to be eaten. They brought eleven to our settlement; it is not certain how many have been killed, but some say two or three hundred. Their crime appears to be that of killing one man, and when the man who did it came to beg pardon, the chief required this massacre to be made as a recompense. The principal chief was killed, and given to the great god of Somo Somo. I saw him after he was cut up, and laid on the fire to be cooked for the cannibal god of the island. The manner in which the poor wretches were treated was shamefully disgusting. They did not honour them as much as they do pigs. When they took them away to be cooked, they dragged them on the ground,—one had a rope round his neck, and the others took him by the hands and feet. They have been very strange with us ever since, and have given us reason to expect the very worst."

Once or twice, the missionaries were very near death. One day, Tuikilakila, the eldest son of the king, a giant of over seven feet in height, and proportionally built, came to

FIJIAN DANCE.

the mission-house in a terrible fury, threatening to kill Mr. Lyth, there and then. He laid hold of Mr. Hunt with one hand, and Mr. Lyth with the other, as if undecided which to despatch first. He pulled them both outside the door, but they earnestly and kindly remonstrated with him, showing that they had no other intention in residing there than to do him and his people good. At length their conciliatory words prevailed; and after contenting himself with giving Mr. Lyth a furious slap in the face, the angry giant strode away for that time. Tuikilakila was very subject to these fits of passion, and on such occasions would strike down everything which came in his way. On the other hand, if pleased and feeling amiable, he would go to the mission-house, and help himself to any of the food in course of preparation, never heeding the fact that he was depriving the families of the strangers of much-needed support. Occasionally, too, he would drop in to watch the mission family eat, and would even thrust his face so close to the missionary so especially favoured with his attentions, that the contents of the plate would sometimes be swept off by the chief's beard. Endless long-suffering and unfailing faith were needed at Somo Somo, at that time.

At length, things grew worse and worse, until the mission party was openly told that they were to be killed. The chief and people had daily been getting more impatient with the message, and more full of hatred against the teachers, who were the bearers of that message of salvation. One night, a council was held in order to determine the time and manner of the massacre; and as if to bring home the sense of danger, this council sat just outside the large, gloomy building, used as the dwelling of the missionaries. The walls were of reed, as was the case with all buildings in Fiji, and were open to the intrusion of any prying eyes.

The little praying band hung up curtains all round the reed walls, so as to secure some amount of privacy, and then devoted those terrible hours of suspense to the work of earnest prayer. From the depths of the heart did those petitions go up, for themselves and their little ones, doomed to a cruel death. It was their determination to die praying, if the determination of the people were really carried out. Midnight drew on, and still the conference was kept up outside, while one after another, the voices of the little praying band sought the Throne of Grace. Which way could the decision be? All at once, a wild yell was heard, which they accepted as the first call to the murderers to enter, and do their work. But then other yells followed, and presently they discovered that these were merely cries to the other natives to come out and hold a dance. Thus, the danger was averted; the people had determined to let the strangers alone, at least for that time. We may imagine how swiftly the pleading prayer of helpless trouble, helpless in its impotency against cannibal might, would be changed to psalms of thanksgiving. But they scarcely dared to sing. Any such vocal manifestation of joy would have been offensive to the people; for, even as they closed their doors and windows to keep out the stench of the human sacrifices and feasts, they were threatened with death for doing so.

Many of the common people would have shown their friendliness to Christianity, however, and embraced the new faith, but that they were debarred by fear of the vengeance of their chiefs. Tui Thakow, and his son Tuikilakila, threatened to *kill*, and *eat*, any who became Christians. In secret, there were a few who would fain have taken up with the new faith, and have shown kindness to the missionaries, but the fear of the terrible fate threatened by the chief, kept them from confessing any attachment to Christi-

anity. Yet still, the missionaries strove the more to conquer this spirit of opposition. Mr. Lyth, having received a medical training, had opportunity to show kindness to many patients; and among them, to the chief and his son. Sometimes they would appear to be grateful and softened, at other times they would be moody and sullen. On one occasion, the old chief, upon being spoken to faithfully about his sinful course, seized hold of his club to kill Mr. Lyth. The latter gentleman fled, leaving his coat-tail in the old man's hands, consoling himself for this awkward loss, by remembering that he had thus saved his life. On another occasion, Tuikilakila went to Mr. Hunt, and felt his limbs all over, to see if he were fat enough to be eaten. One day, Mrs. Hunt sat watching some stores, meant both for food and barter; for the Fijians being so uncivilized, the missionaries were compelled to keep a good supply of things for barter, in place of money wherewith to buy. A native determined to steal some of these stores, but was so savage with Mrs. Hunt's patient watch over the goods, that he lifted up his hatchet to kill her. She dared not cry out for help, for at the first sound from her lips, the hatchet would have descended into her skull. But although inwardly trembling, she sat and steadfastly watched him, meanwhile supplicating to God to stop the man from carrying out his murderous intention. Suddenly, the man dropped his hatchet, and sat down; he was not suffered to strike her.

Still, very little success came, in response to their labours and efforts. Sometimes the assemblies of those who gathered to hear them preach, were reinforced by some neighbouring islanders, but none of the congregations could be depended upon for regular attendance. Yet, the missionaries could not wholly feel that they had laboured in vain, or expended their strength for nought. Then, too, Mr.

Cross's health failed, and after coming to Somo Somo in order to benefit by the medical ministrations of Mr. Lyth, he passed away, and was buried underneath a thatched roof, in accordance with the native custom. Some infants belonging to the mission families were too frail to bear the climate, and passed away also, being laid under the same roof. Soon after this, came Tui Thakow's death, attended by the horrible formalities of strangling women, as described in the preceding pages, and Tuikilakila succeeded to the throne, assuming also the title of his father. After attaining to the supreme power in Somo Somo, this chief announced his determination to kill, and eat, any who should embrace the *lotu*, or even show kindness and obedience to the teachers. Still, for another two years, the servants of the Lord laboured on in hope.

At last, in 1834, the surrounding missionaries advised the removal of the station to some other part of Fiji. Acting on this decision, those settled at Somo Somo gradually got everything ready for being despatched when the missionary ship *Triton* should call at the island. The packing process had, however, to be accomplished with care and secrecy, for had the natives suspected that their opportunities for barter and plunder were coming to an end, they would not have hesitated to kill the unfortunate objects of their anger. At length, little by little, and almost by stealth, everything was got away, and when the ship was lying at anchor, the missionaries took formal leave of the chief. They told him that their families had suffered much from sickness, for lack of proper comfort and food; that he had refused to attend to their teaching, and forbidden his people to listen to, or obey it, and that his passion for war and cannibalism was still making hindrances in the way of the success of the Gospel. On these accounts, therefore, they

informed him, they should bid his people good-bye, and go to labour among others who would welcome them, and their message. Then they bade him farewell.

Soon after the departure of the missionaries, two Catholic priests went to Somo Somo to teach the natives. Many other priests had endeavoured to effect conversions in other parts of the group, but their success had been only partial, and they themselves were held in little esteem anywhere; for the natives were shrewd enough to see that these people, unlike the Wesleyan missionaries, kept the key of knowledge from the Fijians, and refused to give them any Bible. After a very short stay on Somo Somo, the two priests left, utterly discouraged and disappointed. They laboured to little purpose in other parts of the group, afterwards. Indeed, the Catholic mission to Fiji must be pronounced a failure. It never took any real hold on the people.

Tuikilakila, however, came to an untimely end. He continued to the end of his days the same fierce, implacable savage; and even when speaking to the missionaries peaceably, encouraged his sons to persecute, injure, and annoy all who were within their power, and who were suspected of being friendly to the Christians. But one night in 1854, he was murdered by one of his sons. This son was murdered in return by another brother, in order to avenge his father's death; and shortly after, the avenger was himself killed. These events led to civil war, and so it came to pass that in time the populous province of Somo Somo became almost depopulated, and rendered waste.

4. Rewa.

Mr. Cross and his family settled at Rewa in January, 1838, under the protection of the king, who had offered land whereupon to build a mission-house. Almost as soon,

however, as Mr. Cross had entered upon his new work here, he sickened, first with intermittent fever, then with cholera, and lastly with typhus fever. In this extremity, an American settler carefully and unremittingly assisted Mrs. Cross to nurse her husband until he was able to perform his duties again. Prospects seemed encouraging, and the king, eager to keep his word, built a comfortable house for the missionary. Very shortly, a chief of high rank, together with his wife, became Christians, and as there was no chapel, they opened their house for the services. But the worshippers were not always exempt from persecution and treachery. Once, a stone was thrown in, which placed the missionary's life in danger; while on another occasion the place of meeting was set on fire. Fortunately, the attempt did not succeed; but the path was uphill, even here, amidst encouragements, and full of trials and difficulties of various kinds.

5. Viwa.

At the end of 1838, the chief of Viwa, a small island south of the Fijian mainland, sent a pressing request for a teacher. Namosimalua, the chief of Viwa, was a depraved savage, and possessed a bloodthirsty disposition: yet having regard to the fact that he had *begged* for a teacher, while at the same time Viwa was near enough to Mbau for the missionary to be able to influence the people of the latter place, the members of the Wesleyan mission could not bring themselves to refuse the request. A native teacher was sent, and was received kindly. Very soon, a large chapel was built, where chief and people bowed together in Christian worship. So matters stood, when, in 1842, Mr. Hunt was appointed to Viwa. He then found about one hundred and twenty persons under religious instruction, of

whom some were real Christians. Eight native teachers were busily engaged, and more were offering themselves to carry the Gospel to other parts of the group. Yet, although from the foregoing facts, it may be judged that Christianity had made much progress, many of the old terrible customs remained. Mr. Hunt gives the following account of the strangling of an old woman, in his journal: "This morning a number of women came from Mbau, to strangle a poor woman to whom I had been giving medicine for some time. I succeeded in preventing them from strangling her; but they very nearly succeeded in burying her alive, unknown to me. I thought I should like to see how she was going on, fearing they would be doing something with her; and when I got into the town, I understood that Verani, the nephew of the chief of this place, had ordered her to be buried. I immediately went to him, and found him digging the grave with his own hands. I urged him by all means to desist, and succeeded. He ordered the grave to be filled up again, and engaged to leave the woman to me. He rubbed his hands together, saying, 'Dear me, I have dirtied my hands for nothing,' evidently disappointed. I saw the woman before I went to him, and found that she did not wish to die; and seemed much pleased at the idea of living a little longer. Ratu-Mara, the chief to whom she belongs, had sent word for her to be strangled. I gave her some food and medicine; she did not seem at all willing to die. A message came next morning to inform me that she was dead. I expect they assisted her after all, though they said that they did not." From these, and other records given by the missionary labourers at Viwa, it will be understood that only here and there was Christianity the ruling principle. Most of the people were still heathen, and while rendering formal obedience to the new rules of life,

inwardly espoused and believed in the old heathen customs. Only by long and patient continuance in well-doing, could the missionaries hope to succeed.

6. Mbau.

This island, lying at the south-east of the mainland, and very near to both Rewa, and Viwa, was the subject of much solicitude to all the members of the mission, from the commencement of evangelistic labours among the people. In 1837, Mr. Cross took his family to Mbau, but found upon his arrival, that civil war was desolating the island, and rendering all attempts at settling there, futile. This civil war had already lasted for some time, and was still being carried on in full vigour. Tanoa, the king, had been for a time driven out of Mbau, but by the help of Verani, chief of Viwa, Seru, his own son (afterwards known as Thakombau), and some other adherents, had conquered a large number of rebel chiefs, and taken them prisoners of war. When Mr. Cross landed, two bodies of these chiefs were in the ovens roasting, while two others had just been eaten; and the king could not promise security or protection. Accordingly, as stated in the preceding pages, Mr. Cross passed on and settled at Rewa. From Rewa, and Viwa, much good was indirectly accomplished among the people of Mbau. In process of time, many of the people became Christians, but secretly, because the king determinedly opposed the doctrine. Indeed, on more than one occasion, Tanoa resolved to kill all the Christians at Viwa, and Rewa, and was very nearly carrying his threat into execution. Still, at every possible opportunity, the resident missionaries faithfully preached to the king "of righteousness, temperance, and a judgment to come." At length, Tanoa grew old and weak, and Thakombau ascended the throne of his father, walking in

all that old cannibal's steps. Years went on, and although one chief after another learnt to bow to the Christian's God, Thakombau still held out resolute against the doctrine. Mr. Hunt tells us that a plot was laid for the destruction of the Viwan Christians, by Thakombau and his warriors, in 1846. Rewa was conquered at this time, and, drunk with the blood of conquest, the king resolved to crush all who had ever differed from his ways. Thakombau, accompanied by his army, came to Viwa, and made his way straight to the mission-house. Mr. Hunt was out at the time; Mrs. Hunt offered the chief, tea and bread. He drank the tea, but tossed the bread contemptuously at her. Mr. Hunt was sent for immediately, when the chief declared his intentions. The missionary took him aside, and for a long time pleaded with him to be merciful. The converted queen of Viwa, who was a cousin to the chief, also knelt down before him, and begged him to spare the people. She also entreated him with tears to join the *lotu*, telling him how happy it had made her. All this while, the forces of Mbau were filling the town, and rejoicing in prospect of the feast which awaited. The Christians were firm, quiet, and even happy in prospect of death. Two of them, happening to meet near the mission-house, shook hands affectionately, saying, as they did so, "Heaven is very near!" Many others retired to the bush, and spent hours in prayer to that God, before whom, for aught they knew, they were so soon to appear. Yet some power seemed to restrain the hands of these Mbau heathen. They said to the missionaries, "Oh, if you missionaries would only go away! It is your presence that prevents us from killing them! If you would go away, before you could reach Moturiki, all these Viwa people would be in the ovens!" But "the faithful God restrained their hands," and mysteriously influenced them.

As night drew on, they confessed that they *could not strike*, —that the Christian's God was too powerful for them. They then returned to their canoes, and sailed away home. Surely they must have been restrained by Divine interposition !

During 1848, Mr. Calvert, in his visits to Mbau, frequently held conversations with the chief, and explained more fully the nature and requirements of the Christian religion to him. Sometimes, Thakombau would seek out the missionary, and in his bedroom, or study, talk for hours upon the subject. Then, going away, he would use Mr. Calvert's arguments against his own priests. One effect of these conversations was that he gradually dropped all opposition to the new faith. He also became less warlike, although his position, and the large stores of war material which he had accumulated, formed powerful temptations to him to engage again and again in war. Again, he occasionally postponed feasts from the Christian Sabbath to other days, out of respect to the *lotu;* while, if Christians were at hand when he commenced eating, he would pay them the compliment of asking them to repeat the grace before meat over his food. He would sometimes defend Christianity from the attacks of those who spoke against it; warn the priests that they would soon have nothing to do, and encourage some of his wives to become religious. Still, occasional cannibal feasts were held, when etiquette demanded that they should be observed. On one occasion a party of fourteen women were caught in order to be killed and cooked at a feast of this kind, and nine of them were so cooked. Mrs. Calvert and Mrs. Lyth, hearing of the peril of these poor creatures, forced their way to Thakombau, and begged for the lives of their doomed sisters. Five were granted in answer to their prayer.

So years went on. No mission could be established on Mbau, because the chief constantly refused to build a mission-house, and when pressed to decide for himself on the great question, would say, "Wait until I have finished all my wars, then I will *lotu*." At last, in 1850, a cousin of the king, a chief of high rank, *lotued*, and this roused the king's ire. War broke out between the people of Mbau, and the people of Verata; and although the missionary, and Elijah Verani, a converted chief, interceded powerfully, they could not wholly prevent the customary terrible accompaniments of war. Ngavindi, a chief who assisted Thakombau, was shot dead, and at his funeral some women were strangled. Mr. Calvert, as usual, reproved the king faithfully, and told him that "the wicked should be turned into hell." He then left him in an uneasy frame of mind. After this, war broke out on Vanua Levu, between the natives of Nandy, and Mbau; and as it was waged avowedly against the *lotu*, Mr. Calvert feared much that, ere long, all the Christians in Fiji would be exposed to the rancour and cruelty of those who hated Christianity. So he made his way to Thakombau, beseeching him to interfere and put a stop to the war,—which he could have done, as the most powerful chief. But he flatly refused to interfere in order to protect the Christians, saying, "When I ask you *lotu* people to help me in war, you say, 'No, it is not lawful for Christians to fight.' Now, you have a fight of your own, and I am glad of it. Besides, I hate your Christianity!" "Well, seeing you do hate it," returned Mr. Calvert, "what are you going to do with it? Do you intend to stop its progress?" "No," was the answer. "I cannot do that. I know that it is true and the work of God, and that we shall all become Christians; but, in the meantime, I delight in you Christians being compelled to engage in war as well

as us." At length, however, circumstances arose which made it polite for the king to interfere, and a peace was arranged.

Soon after this, Mr. Waterhouse was preaching in the house of a fisherman at Mbau—a house granted by the king for the purpose of holding service—when a heavy shower of stones shook the frail structure, and threatened injury to the worshippers. Then, Thakombau's little son professed Christianity, and was permitted by his father to do so; but in all this man's conduct, there was such a curious mixture of friendliness and hatred, that it seems difficult to assign any ruling motive to him. At the death of his father Tanoa, he permitted the usual strangling customs to be carried out, only causing a less number to be destroyed, in deference to the missionary's remonstrances. At the ceremonies observed on the occasion of Thakombau's instalment in his father's offices and dignities, several men were killed in order to be eaten. Mr. Calvert remonstrated, begged, and entreated; but in vain. They selected their victims, killed them, and partially cooked them. Other white residents added their remonstrances and entreaties, when the remains, cooked and uncooked, all mangled as they were, were given up for burial.

Wars and disturbances increased so sadly, that Thakombau felt his power passing from him rapidly. At one time, a design for murdering him was entertained by some disaffected chiefs and their friends. Then he suffered from illness, and in many other ways was convinced of the futility of resisting the course of God's providence. Simultaneously with his illness, the chief Tuikilakila, of Somo Somo, was assassinated, and Mr. Calvert reasoned with him about the matter. In reply to Thakombau's description of the murder, the missionary said, "Yes, Tuikilakila was long warned by God's faithful servants; but he hardened his heart and

opposed the Gospel; yet the Lord bore with him, and then severely afflicted him, so that he was made to listen attentively, during a long affliction, to the faithful warnings and constant instructions of Mr. Lyth. But when he was raised up, by God's blessing on Mr. Lyth's skill and care, he again resisted God's truth. Now he has been suddenly cut off without remedy, and he will have no excuse when judged by Jesus Christ." He anxiously asked, "And does the Lord work so?" The missionary visitor replied, "Yes, you have been faithfully warned and instructed; but you have refused to abandon your sins and seek God's mercy through Christ. Now the Lord has tried you in various ways, and afflicted you. You ought to submit to God, and seek His mercy." Thakombau felt all this very keenly, and permitted Mr. Waterhouse to establish a mission in the town of Mbau; and although from time to time, cannibal feasts were held, yet real progress was made, and religion seemed to flourish under the king's protection.

It was, indeed, a painful crisis in the chief's history. The American consul was incensed against him, and recommended that he and his town should be destroyed. His friend, King George of Tonga, also wrote to him, advising him to resist no longer the advance of Christianity. So, on one memorable morning, April 30th, 1854, the drums were beaten to call the people to a religious service conducted by Messrs. Calvert and Waterhouse, and the king publicly *lotued*, or embraced Christianity. In an audience of about three hundred people, the king, surrounded by his wives, children, and other relatives, took the important step. All the people fell in with it, and numbers crowded round the missionaries, in order to learn to read. Thakombau's little son, a child of seven years, who had professed Christianity before, by his father's permission,

now became that father's teacher, and taught him to read. The missionary records the fact in these touching words :— "The little fellow now became the teacher of his parents, who were both so eager to acquire knowledge, that sometimes their young instructor would fall asleep with fatigue, in the midst of a lesson, to resume it after a refreshing nap."

From this time, the king's attendance at public worship, observance of the Sabbath, and family prayer, was most exemplary. He was as yet, however, very young in the faith, and indeed it seemed that his religion was one more of the head than of the heart. But this young and weak faith, as well as that of his people, was about to be tried rather severely. He had made many enemies by his frequent attacks and bloodthirsty forays upon the surrounding inhabitants of the country, and now these, thinking that Thakombau was reduced in national prowess and warlike possessions, determined to destroy him. The Rewa chief sent a messenger to Mr. Waterhouse to remove from Mbau, for he intended to destroy the city, together with its inhabitants and king. Mr. and Mrs. Waterhouse determined to remain at Mbau, in order to save the city, if possible. They foresaw nothing but anarchy and bloodshed, should it be destroyed. Mr. Calvert was stationed at Ovalau, among other enemies of Mbau, and suffered much persecution in consequence of his attachment to Thakombau. He, with Mr. Waterhouse, again and again made overtures for peace, but in vain. The destruction of Mbau seemed to be unavoidable, but by the intervention of Providence. Mr. Calvert tells us of one narrow escape from death, experienced at the hands of the savages. From his graphic story, one can realize the exposure to death and danger which must have been the lot of those servants of God in those troubled

times. Mr. Calvert had gone aside when voyaging from Ovalau, to warn the Moturiki people of the danger of massacre that awaited them. He says: "As I proceeded towards the shore, many persons made their appearance, some running towards me from two directions. As they neared me, they looked very fierce, and made gestures indicating evil intentions towards me. I could not get to the boat, I therefore went on towards the shore. One was swifter than the rest, and came near with his gun uplifted to strike me. I expostulated with him. Quickly, several came up with me, some of whom had clubs uplifted to club me, some with hatchets, some with spears raised to thrust at me. One came very near, and pointed a musket at me, with desperate looks. I trembled, but protested loudly and firmly that they ought not to kill me; that in me there was no cause of death; that their killing me would be greatly to their disgrace. I was surrounded by upwards of 100. I recognised the features of one, and hoped he was friendly. He took hold of me, recognising me as the husband of the lady of the wooden house at Viwa, who had frequently purchased food of them, and treated them kindly, and said I should live. I clung to him, and disputed for life with them who clamoured for my death. Another man's face, through a thick coating of soot, exhibited features familiar to me; but a fearful-looking battle-axe he held in his hand attracted my

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eye; however, I laid hold of him, and advised him, and urged him not to kill me. Thus was I between two who might be friendly. I told my name, my work, my labours, in various ways again and again on their behalf. I told him that I had interceded with the Mbau chief to send them the very help with which they were now strengthened, and that my full knowledge of being one, and friendly with them, led me to come on shore. Matters were in a very hopeful state when a very ugly man drew near, determined, in spite of opposition, to take my life. He was extremely ferocious, but his arms were seized by several. He struggled hard for a length of time to get his musket to bear on me, which, indeed, he once or twice managed, but it was warded off before he could fire. At length his rage subsided: all then consented to my living.

NGAVINDI, SECOND TO THAKOMBAU.

But as their thirst for killing was now up, and as they could not kill me, they wished me to return towards the boat, intending to accompany me, hoping to get one or more of the natives in my stead. I refused to go. One untied my neckcloth, and took it. They pulled my coat, felt me, and I fully expected to be stripped. My trousers were wet and heavy. I was weak with talking and disputing with them,—indeed, quite hoarse. As we still

went on to the sea, they commenced their death-song, always sung as they drag along the bodies of their slain enemies. I feared that might increase their rage, and desired to stop it. It was most grating to my feelings, and I stood still and begged them to desist. After a short time they did so, and we proceeded towards the beach. Those who had run to destroy me, then departed towards their own town. During the whole of this attack on me, the Lord blessed me with great presence of mind, and considerable firmness to dispute with them, and protest against their taking away my life. It appeared to me very probable that my course and my ministry were both about to be ended. Yet I was comforted by the assurance that 'they could not yet devour my life, safe in the hollow of His hand.' While looking at the instruments of death which were held over, and levelled at me, I felt sure that my life was still in His hands, and could only be taken by His permission."

Thakombau and his people were now put to great straits. They were surrounded by enemies all bent on their destruction, and in the midst of these trials turned to the despised missionaries for succour and protection, seeing that their presence in Mbau, and firmness, constituted the truest safeguards against assassination and extermination. Little by little, the struggle between heathenism went on, both inwardly and outwardly; but in the end, truth and righteousness gained the victory, and Mbau became Christianized.

VII.

How the Gospel Triumphed.

It is now time to look back over all the ground covered by missionary effort, in order to be able to judge of the success of that effort. The inspired Word declares that God's message shall not return unto Him void, nor fail in accomplishing the purpose for which it was sent. The night of toil had been long. Over twenty years of incessant labour and self-denying service had been expended on the Fijian field. What were the results? What are the results to-day, after over forty-five years of mission work?

1. Mbau.

At the commencement of 1855, great progress had been made in Mbau, as detailed in the last chapter; but its unhappy surroundings were the means, in God's hand, of bringing Mbau and its proud king in humble penitence to the throne of mercy. Fighting, conspiracies, treachery, and danger made up Thakombau's portion during several years. At length, in January, 1855, the king of Rewa died, and the people whom he had long laboured to destroy, were delivered. Immediately upon his death, Thakombau sent a conciliatory message to Rewa asking for peace. The message ran thus: "Tell the Rewa people to become Christians, and let us establish a peace that shall be lasting. If we fight, and one party conquers, thereby making peace, evil will remain and spring up. Let us all become Chris-

tians, and establish peace, then all will be likely to go on well. I am a Christian, not because I am weak or afraid, but because I know it to be true, and my trust is in God alone." Most of the people received these overtures of peace favourably, although a few disaffected chiefs held aloof. Soon after this, King George of Tonga visited Thakombau, and finding war imminent with certain districts, assisted his friend, thereby doing him good service. As the result of the war, seventy towns returned to their allegiance to Thakombau, who manifested wonderful clemency toward the rebels, and freely forgave all who submitted to him. This had an extremely good effect upon the people, who well knew that twenty years previously, all prisoners of war would have been killed and eaten. After this, the king continued on probation as a candidate for Christian Church-membership, and proved himself a most humble and satisfactory pupil. In January, 1857, Thakombau saw it to be clearly his duty to put away all his wives save one; was married to that one, and publicly baptized, thus taking on himself the solemn vows of the Christian faith. Andi Lydia, his chosen wife, was also baptized.

This Fijian stronghold of darkness having submitted to the Gospel rule, the wavering, flickering attachment of many of the natives now became more confirmed and pronounced. A large building called the "Strangers' House" was given up by the king, for the purpose of holding public worship. Usually, a thousand worshippers met there at the services, while many turned to the Lord with bitter repentance, and sincere allegiance. Chapels and meeting-places were built in many other towns subject to Mbau, and native teachers were supplied to conduct the services and instruct the people. Sometimes one of these native ministers had to attend to the spiritual necessities of five or

six young Churches. The work was only overtaken by rising early each Sabbath morning, going to the nearest chapel, ministering there, then going on to the next, and so continuing throughout the day, with very little break for either refreshment or rest. In this way the evangelistic work went on, until the Mbau circuit contained over 8,000 attendants on public worship, a large number of them being

PREACHING AT MBAU.

hopefully converted to God. Another step gained was the passing of a law, affirming the sacredness of human life, and punishing the crime of murder by death. This was a very decided step in advance, among a people which had become so renowned for murder and cannibalism. It was, however, accepted by the natives, and fearlessly carried into execution. The first person to suffer under this law, was

a Mbau chief, who pursued his wife into a wood, without provocation, cut her in pieces, and proceeded to eat part of her mangled body. This cruel monster was taken into custody, tried fairly, and condemned to die. He seemed to be very penitent, however, and before being launched into eternity, seemed to be brought to repentance.

Among other fruits of mission labours, may be named the respect paid to the institution of marriage, the abolishment of polygamy, and the attempts of the native Christians to support their own native teachers, the establishment of schools, both for adults and children, and the preparation of a Christian literature, including the New Testament in the Fijian tongue. The Mbau dialect was the one chosen for this translation, and proved to be that most generally understood by the people.

2. Viwa.

In the preceding chapter, an account of the commencement of mission enterprise in this part of the country, is briefly given. As stated there, the Rev. John Hunt was appointed to take charge of the Viwa mission in 1842. Namosimalua, the Viwan chief, was an adherent of the new faith, and although not eminent for piety, always befriended the missionaries and upheld their efforts. Several native youths appearing to be fitted for the work of teachers by their piety and gifts, Mr. Hunt established an institution, and trained several, in good earnest, for the work. This labour, in addition to the work of translation, rendered his labours very onerous, but he was greatly blessed in them. Many seasons of revival broke out among the people; and at some of the public services, the anguish of mind displayed by those convinced of sin, was most extraordinary. At one of these services, when the adults were

baptized by way of making a public profession of religion, the queen of Viwa, among others, was powerfully convinced of sin. Mr. Hunt says of her: "Her heart seemed literally to be broken, and though a very strong woman, she fainted twice under the burden of a wounded spirit. She revived, only to renew her strong tears and cries, so that it was all we could do to continue the service. About a hundred Fijians chanted the *Te Deum,* while their voices were almost drowned by the cries of broken-hearted penitents." The queen soon obtained the answer of peace to the soul, and proved an efficient helper in the work of instructing others. Soon after this, a nephew of Namosimalua, named Verani, embraced Christianity, although strongly dissuaded by Thakombau, and was baptized by the name of Elijah Verani. He had been a man of blood, delighting in cruelty, warfare, and cannibalism. Many trembled at the very sound of his name, and feared his wrath as something dreadful. So that the news of his embracing the *lotu* exercised a wonderful influence on the surrounding people. Verani had been under concern about his soul for some time, had learned to read, and would occasionally, while still a heathen, steal away into the woods to pray to Jesus. When he made known his intention of giving up heathen warfare and heathen customs, Thakombau sent a message to him, asking him to delay his profession a little longer. For answer, Verani sent the following message: "Tell Thakombau that I have waited very long at his request; but I fear Almighty God, and dread falling into hell fire, and dare no longer delay." Then he was threatened with poverty and persecution, but none of these things moved him; and on Good Friday, 1845, he made the open profession of Christianity, in the hearing of the congregation. His penitence for his past crimes was very deep and very

real, while, as he had been forgiven much, he *loved much.* He was married to one wife, assisted the mission by placing his canoe at the service of the missionaries in their frequent journeys, and personally expostulated with many heathen, urging them to follow his example. He was especially noted for his power in prayer, and some specimens of his petitions, preserved in the records of the mission, prove how great was his gift in this direction. They were most touching, practical, and scriptural. At times, he would rise in an agony of entreaty, as when praying for the life of Mr. Hunt, who was in his last illness, Elijah Verani pleaded as follows: "O Lord, we know we are very bad, but spare Thy servant. If *one* must die, *take me!* Take ten of us, but spare Thy servant to preach Christ to the people." Mr. Hunt died, and was buried amidst the lamentations of the people, but on Elijah Verani, a double portion of God's Spirit seemed to have descended. He undertook long and perilous journeys in order to conciliate foes, spread the knowledge of the Gospel, and taught other chiefs to read. At last he was slain while on one of these peace-making expeditions. His loss was a very severe one to the mission.

3. Lakemba.

Mr. Calvert found his residence in Lakemba, in 1839, anything but pleasant. Christianity had been introduced there at that time about four years, and had won many adherents. Still, many of the people were far from honest, merciful, or Christian. The missionary and his people were subject to constant robbery. Kitchen utensils, stores, and tools were all stolen as opportunity offered; and one night, a party of thieves cut through the reed wall of his house, and carried off about fifty articles of clothing. Conquering his feelings of misgiving and anger, the missionary

endeavoured to forget the trials of his position, and laboured among the people as one of themselves. Ten proved and consistent native teachers, with their families, were engaged from the Tongan Church, to assist in teaching in the Lakemba district. The islands near were constantly visited; while, as the news of the Gospel spread, requests came from one and another part of the group, for teachers to dwell in the midst of the people on those islands. These requests were granted as far as practicable, and daily, numbers were added to the Church. One Christian colony was established on the island of Munia, as a protection and protest against the frequent wars by which that part of the group was devastated, and was known by all the heathen round as a peaceful, law-abiding, prosperous colony. Many Christians fled to this colony, in order to be able to worship God without persecution or restraint from chiefs who were still really heathen. As a sample of the persecuting spirit still existing among the heathen natives, one incident may be mentioned. There was at one stage of the mission much opposition at Somo Somo, and some of the heathen determined to set fire to the houses of the Christians and destroy all inside. This diabolical plot was carried out one night; all the houses of the Christians were set on fire simultaneously, and seventeen of the inhabitants murdered. Some others suffered martyrdom for their faith, rather than renounce it.

At another time, Tangithi, daughter to the king of Lakemba, became very ill; and as she was a favourite daughter, he looked about anxiously for means of recovery. The heathen priests tried all their incantations and arts, but in vain; for the more this was done, the more the illness increased, until death seemed imminent. Large sacrifices were made to the gods, and a temple was to be rebuilt in

order to secure the girl's recovery. Mr. Calvert was sent for, and commenced administering medicines; but the delirium of the girl excited the anger of both father and priests, and, putting on a bold front, the missionary left the house as if offended. In reality, however, he was glad to get home, for so incensed were the priests against him that, at a word or signal from the king, they would have willingly clubbed the missionary. The priests had their own way for four weeks, and administered what medicine they thought proper. Then the king consented that the daughter should try the medicine of the Christian teacher, and renounce heathenism. He sent a message to the mission-house, asking that his daughter might be taken in, nursed, and treated for the ailment from which she was suffering. For the time being, the mission-house was turned into a hospital, and was crowded by Fijian women, all anxious to see the new treatment of disease. The Divine blessing rested on the means used, so that not only did Tangithi recover her health, but she arose from that sick-bed, an earnest Christian. As she grew up to womanhood, she was compelled to become the wife of Tanoa, the wicked old chief of Mbau, in virtue of her early betrothal, but was treated so very cruelly, that she returned to her father for protection once or twice. So terribly cruel and vindictive were her enemies, that she would fain have died at the old king's death, rather than have lived to suffer. After this, she became a very useful worker in the cause, having been spared from strangling, because of her exemplary obedience while occupying the position of wife to Tanoa.

After much prayerful effort, the king of Lakemba publicly united himself with the Christians, and from that time the Word of God had free course among the people. It was

not lawful to hold religious services in the town of Lakemba prior to this decision on the part of the king, although many hundreds of religious conversations had been held in one house and another with different people. Yet, although the public worship of God was prohibited, the king had commanded some degree of outward respect to be shown to the Sabbath-day, and forbade his people from engaging in noisy occupations calculated to annoy the Christians. Just at this time, a powerful Mbau chief declared war against Lakemba, in revenge for his disappointment at not being able to obtain wives from the Christian Lakembans. But although he arrived off the shore with three hundred fighting men in six large canoes, he was not permitted to land them. The Christian Fijians and Tongans were quite prepared to defend their faith, if need were. After a parley with the king, the Mbau chief was glad to be permitted to return, much crestfallen, to his own men, and the danger was averted. From this date the history of the mission in that part of Fiji, is one of unbroken success. Chapels and schools arose on every hand; hundreds of the people renounced polygamy, and were lawfully married to one wife; thousands of children were taught in the schools; and hearts were blessed by the grace of God. From Lakemba the leaven spread into tributary districts, even where missionaries had never gone, for the people carried the good news to one another. The small island of Totoya furnishes one instance of this statement. On that island, at the time of Mr. Malvern's visit in 1849, although no missionary had ever before gone among the people, he found a Christian Church, numbering fifty-nine members, and a congregation of over three hundred adherents.

4. Rewa.

In the short notice of the introduction of Christianity into Rewa, given in the preceding chapter, mention was made of Mr. Cross's efforts for the people, and his sufferings among them. This pioneer labourer broke up the ground and prepared the way for his successors, the Messrs. Cargill and Jaggar, who settled at Rewa, in July, 1839, and established a printing-press there. Mr. Hunt for a short time also laboured there, but was removed at this date to Somo Somo, in order to labour in the new mission there. Although some scores of the natives professed Christianity, their daily life presented some trying lapses, and almost the first experience which the new missionaries gained of them was afforded by the disappearance of several cases of goods as they were being landed. Some were broken open, and their contents abstracted. One case full of printing apparatus was carried off into the bush by two chiefs, who supposed it to contain hatchets. The king of Rewa, who was kind to the missionaries, and eager for their teaching, hearing of this robbery, sent word to the chief that the missing property was to be returned immediately. Upon this it was sent back, minus the reams of printing paper; and this loss, though heavy, the missionaries endured quietly. No place of worship had yet been provided, although the mission-house was a large, comfortable one, provided by the king. He also gave a piece of ground near the sea for the purpose of building a chapel, but the opposition shown by the king's brother, who headed a large party of heathen malcontents, was so great, that the missionaries decided to wait for a time before erecting a building. Open-air services were held amid much persecution; stones were thrown of large size, and many of the worshippers were

badly injured. One day a party of assassins lay in wait, armed with pistols to shoot the missionaries as they passed, but having been disappointed, went to the house and fired through the windows. Providentially the balls missed the heads of the destined victims, whizzing past them harmlessly. At another time a fire broke out near the premises, and no sooner did the natives see the mission-house in danger, than they crowded around from all parts, eager to steal and carry away the stores, instead of helping the much-tried servants of God to save their property. Fortunately another brother of the king, called Phillips, was friendly, and remained by the house, defending its inmates, and daring the ill-disposed to commence plundering. Ratu Nggara, the heathen brother who was the great enemy of the mission, was eager to commence the wicked work, and actually tried to cross the river, which divided him from the mission-station, three times, but each time his canoe sank, and so prevented him from getting to the scene of fire. Fortunately the fire was subdued, and soon the bewildered missionaries were delivered from the threatened danger.

Cannibalism was also carried on, right underneath their eyes. Dreadful scenes and sounds greeted them on all sides, and every now and then tribal wars would spring up. Upon the death of one of the king's brothers, many horrible customs were observed. In 1840, much loss was occasioned by a fearful hurricane; and soon after, Mr. Cargill was taken so ill, that he became delirious, and expected to die. While in this state, a quarrel broke out among the king's warriors, who were assembled at a feast, and some lives were lost. The balls flew freely around the mission-house, so that Mrs. Cargill had to shelter her husband and children behind articles of furniture, for fear that some stray shot might bring death into the little household. Mr. Cargill recovered,

but very soon after this, Mrs. Cargill died, and, with her five days' old baby, was buried in the mission enclosure. Mr. Cargill soon afterwards returned to Australia, with his four motherless children; and the Rewa mission was left with only one missionary.

This single missionary had to accomplish the work of two or three. He was at once teacher, preacher, physician, and printer. In his capacity of physician, he was blessed indeed; many of the most determined enemies of the Gospel, being won over to repentance, and concern for their souls, by the means of the medical ministrations they received. One chief, who had been a most determined opponent, was conquered in this way, and became a brave, useful Christian, albeit he had many battles to fight with his old nature. On the other hand, cannibalism would break out, again and again, among the half-Christianized people,—these orgies being invariably carried on in sight of the mission-house. The missionary rescued one body from the clutches of the savages, although exposed to much danger himself, for doing so. This victim was a Christian woman, who was killed while she was out fishing, in order to supply a meal for the builders of a new house for the king. The missionary saw the canoes approaching the shore, and heard the cries of the men. Running to the king, he claimed his protection in rescuing the body from the cannibals,—then, going back to the beach, he, with two or three Christian Tongans, took possession of the murdered body, jumped into a boat with it, and paddled quickly to the opposite side of the river. There, he wrapped the naked body of the corpse in banana leaves, and, assisted by the Tongans, took it to the mission-station. Then, digging a grave, he buried it with Christian rites. The oft-recurring wars between the people of Rewa, and tributary islands,

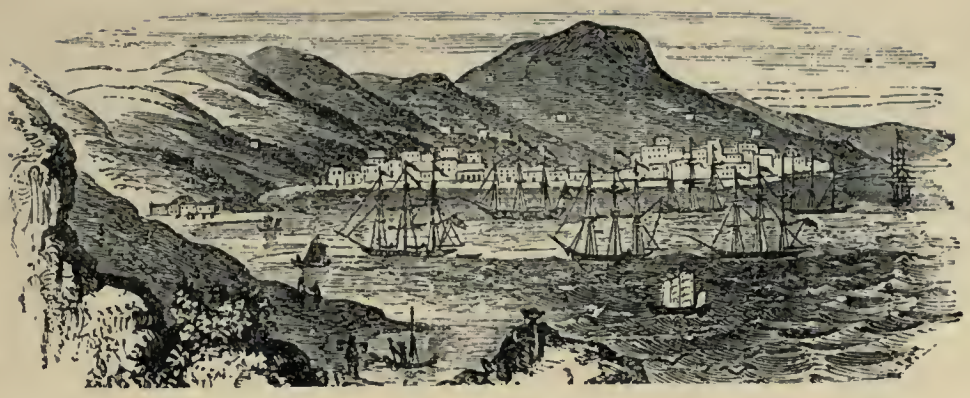
were fearful obstacles to the progress of the mission; yet solid progress was made. In the absence of positive evangelistic teaching among the people at large, books were issued from the mission printing-press, in four different Fijian dialects. These went out over the land, speaking the truth where the missionary's voice could never be heard; while the few steadfast Christians who composed the Rewan Church, lived lives of singular devotedness, and self-denial. Thus, much seed of the kingdom was sown, which sprung up and bore much fruit in after-days. The leaven of the Gospel was surely but slowly spreading, although for a long time hidden beneath a heathen exterior of morals and manners.

In 1856, the missionary wrote as follows, of the Rewa circuit, with its many branches:—"There are full sixty thousand people in Fiji, who have bowed the knee to Jehovah, besides thousands more who will shortly be numbered among us, for the people say, 'The *lotu* will come, and it is no use our trying to push it back again.' In this Rewa circuit, we have twenty-one thousand professing Christians, and every week brings us additional numbers. Our Testaments are going off at a fine rate. The people are getting on well with their reading. We shall be ready for the English edition before you get it through the press. What a treasure it will be!

"Yet, Fiji is not saved. More than half this circuit are still heathen, killing, devouring each other daily. Not more than twenty miles from this mission-house, twenty men were killed this month, and eaten. More missionaries are required. There must be no retreat. Just now we require all the help we can get."

5. Rotumah.

This sketch of the triumphs of the Gospel in Fiji, would not be complete, without a reference to Rotumah. This island is a rocky volcanic isle, with several long-extinct craters, which are now clothed with rich vegetation. The population is mostly seafaring, lighter in colour than the Fijians, and numbering from three to five thousand. The language is peculiar to themselves, but many of them, in consequence of their seafaring habits, have picked up a great deal of English. The small missionary band on the mainland of Fiji often longed to go to Rotumah with the Gospel, but could not. Three hundred miles of ocean lay between them and the island, while the work which surrounded them was already more than they could undertake or accomplish. As the next best step, however, some Tongan teachers were sent to the island, and they taught the people with much success. Then, two Fijian teachers joined them, and in spite of the dreadful persecution which sprung up, the new faith not only held its ground, but *conquered*. The success went on, until at the end of twenty years, a white teacher visited the island, and found that about half the population had been converted. So eagerly did the people look and long for a white missionary, that, whenever a foreign vessel touched at the shore, the first question invariably asked by the people, was, whether it had brought them a missionary. They have large and beautiful chapels, and are civilized and Christianized to a very large extent, as the result of the native Christian teaching among them.



VIII.

Translations of the Scriptures.

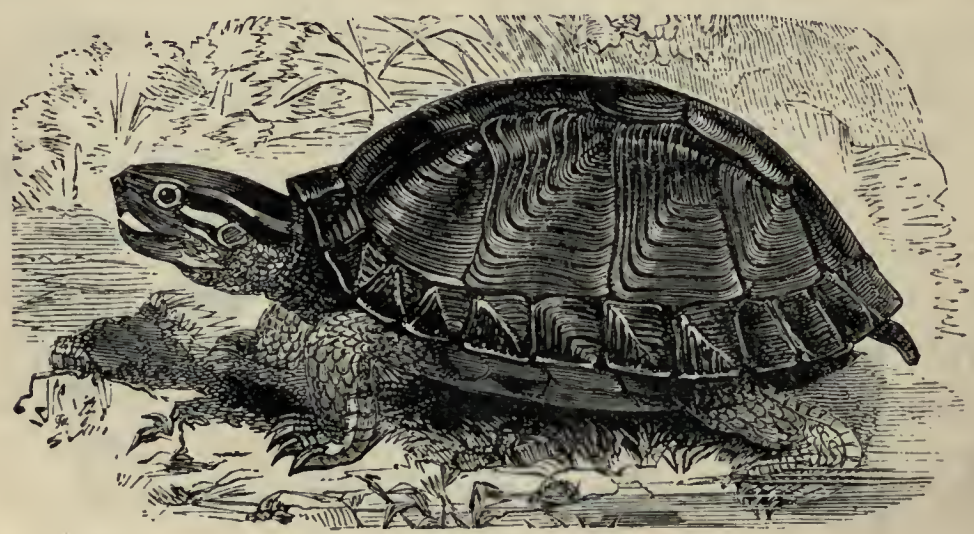
The story of the success of the Gospel in Fiji, would not be complete without some record of the labours of those devoted men who prepared translations of the Word of God in the Fijian language. After various trials had been made of the different dialects of Fiji, it was decided that the dialect spoken by the people of Mbau was the purest, and most likely to be generally acceptable. It has already been mentioned that the Tongan mission contributed early help to the work in Fiji, by the printing of a book of four pages, containing first truths in religion, in simple language, and another book containing part of the Gospel of Matthew. Soon after this, a copy of the Catechism was printed at the Lakemba printing-press. Mr. Cargill prepared a copious vocabulary, and grammar; and, assisted by these, Mr. Hunt translated the whole of the New Testament; besides copying some "sermons," and smaller works for the native teachers. This New Testament was translated, printed, and bound, for use, by the middle of 1847, and the version so commended itself to the missionaries assembled at the annual district meeting, that they united in requesting Mr. Hunt to undertake the translation of the Old Testament. To this, he consented; but his health was very frail, and before he had accomplished one quarter of the work, he passed away to his reward. After his widow returned to

England, she assisted in correcting an edition of the Fijian New Testament, translated by her husband, which edition was munificently given by the British and Foreign Bible Society. The Rev. D. Hazlewood completed the translation of the Old Testament, and in 1858, by the aid of the British and Foreign Bible Society, an edition of the complete Bible was put into circulation.

LORD'S PRAYER IN FIJIAN.

Our Father Tama i kemami, mai loma lagi, me vaka vokovoko taki na yacamu, me yaco mai na nomu lewa, me caka na nonu veitalia e vura vura me vaka mai loma lagi. Solia mai vei keimami e na siga ogo naka kana e yaga vei keimami. Kakua mi cudru vei keimami e na vuku ni neimami vala vala ca me vaka keimami sa sega ni cudru vei ira sa vala vala ca vei keimami. Kakua mi kauti keimami ki na vere ia mai na ca ga mo mi vaka bulai keimami; ni sa nomu na lewa kei na kaukauwa kei na vakarokoroko e sega ni oti. Emeni."

From this specimen of the native tongue, the reader will be able to form some idea of the difficulty connected with the language, as encountered by the pioneer missionaries.

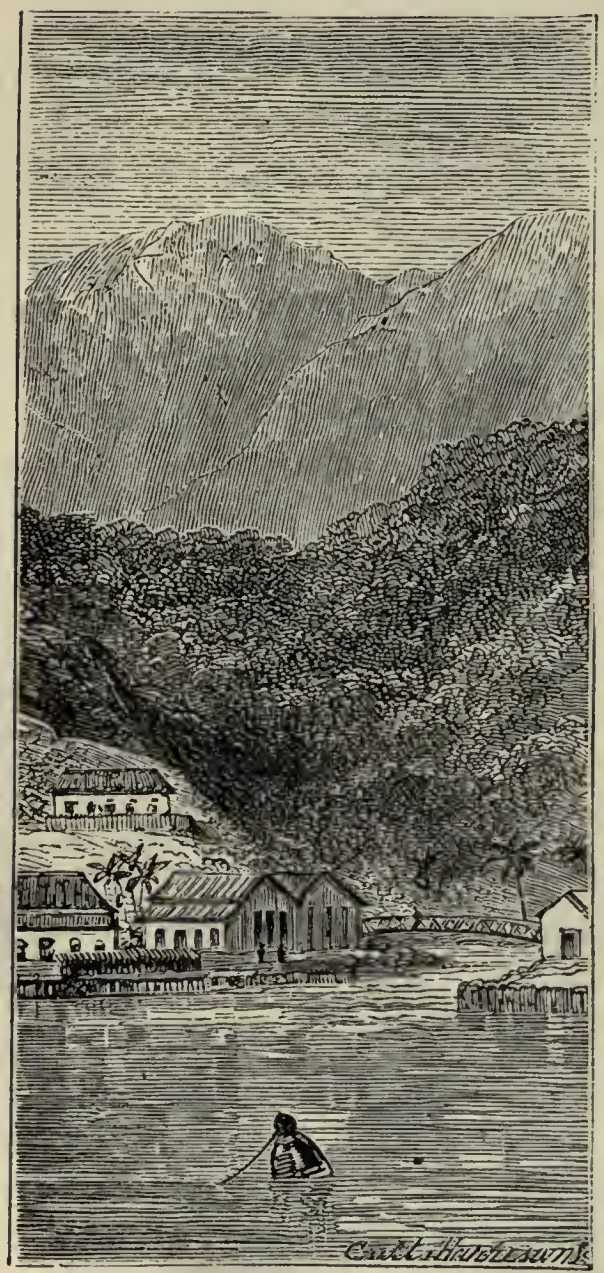


IX.

The Fiji of To-day.

Since the date of the publication of the whole Bible in the native tongue, other parts of Fiji have been Christianized. Lack of English missionaries prevented the rapid spread of Christianity over the whole land, and for many years, reports came home of horrible cannibalism, and savage heathenism still rampant among those natives who had not been blessed with Gospel instruction. Nandy, Mbau, Rotumah, and other places, were not only nominally, but really heathen, at a very recent date. Even so lately as 1867, a foul murder was committed near the town of Nassova, on a missionary and some native teachers who accompanied him on an evangelistic tour. Since then, however, Christian truth has spread very eagerly; suitable works for the natives, such as "Pilgrim's Progress," hymn-books, school-books of various kinds, a "System of Theology," and various editions of the completed Scriptures, have been supplied from both the colonial, and mission presses. Native teachers have been supported most willingly, not only by native Churches, but by those who have not yet been gathered into Churches, in order to secure the presence of an instructor in those things which to the newly-awakened native, are "strange, yet true." As the people become familiar with reading, they call for other mental food, and this demand has been met by the issue of a Commentary on the New Testament, Chronological Tables of Bible history, and advanced lesson-books.

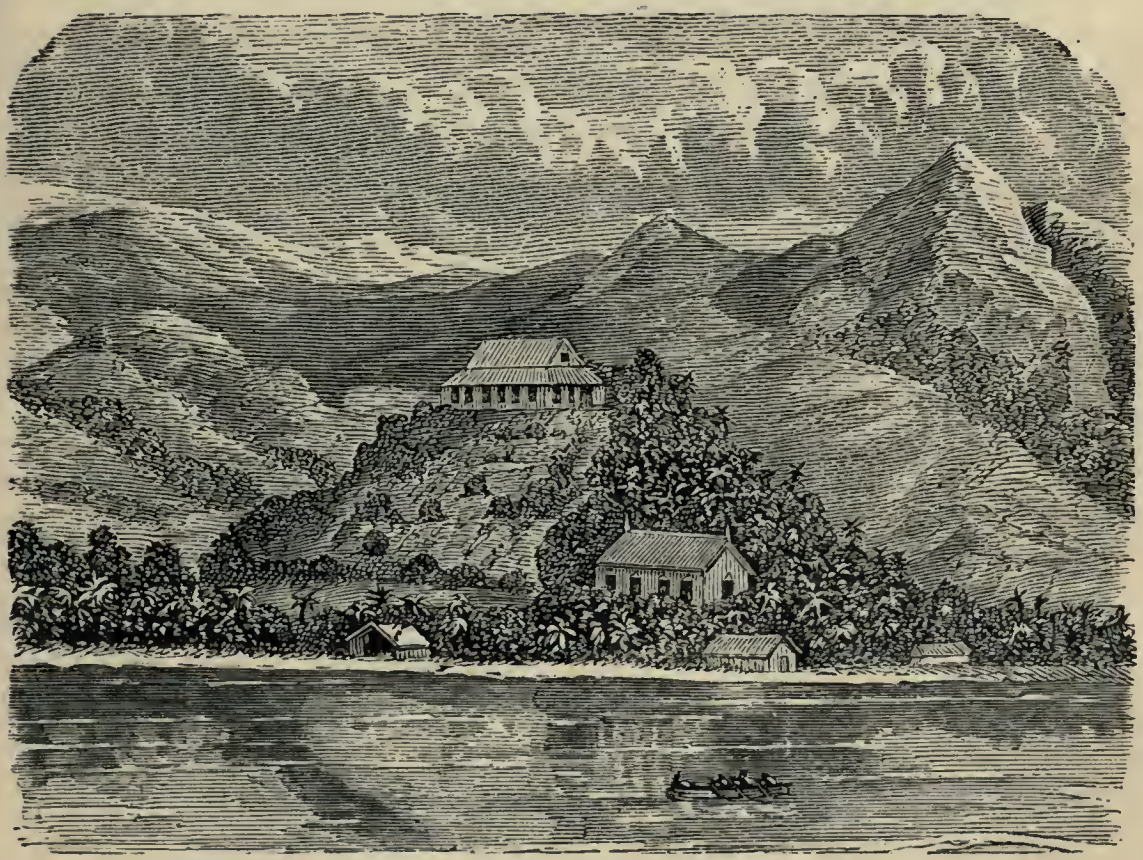
One of the most recent and pleasing testimonies to the success of the Gospel in Fiji, comes from Miss Gordon-Cumming, in her popular work: "At Home in Fiji." Coming as it does from such an authority, and speaking of the state of Fiji since its annexation by the English, we make no apology for inserting it in full. "Strange, indeed, is the change which has come over these isles since first Messrs. Cargill and Cross, Wesleyan missionaries, landed here in 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. Imagine the faith and courage of these white men, without any visible protection, landing in the midst of these bloodthirsty hordes, whose unknown language they had first to master, and day after day witnessing such scenes as chill one's blood even to hear about. Many such have been described to me by eye-witnesses. Slow and disheartening was their work for many years, yet so well has that little leaven worked, that, with the exception



LEVUKA, FIJI.

of the Kai Tholos, the wild islanders who still hold out in their mountain fastnesses, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have *lotued* (*i.e.*, embraced Christianity) in such good earnest as may well put to shame many other more civilized nations.

"I often wish that some of the cavillers who are for ever sneering at Christian missions, could see something of their



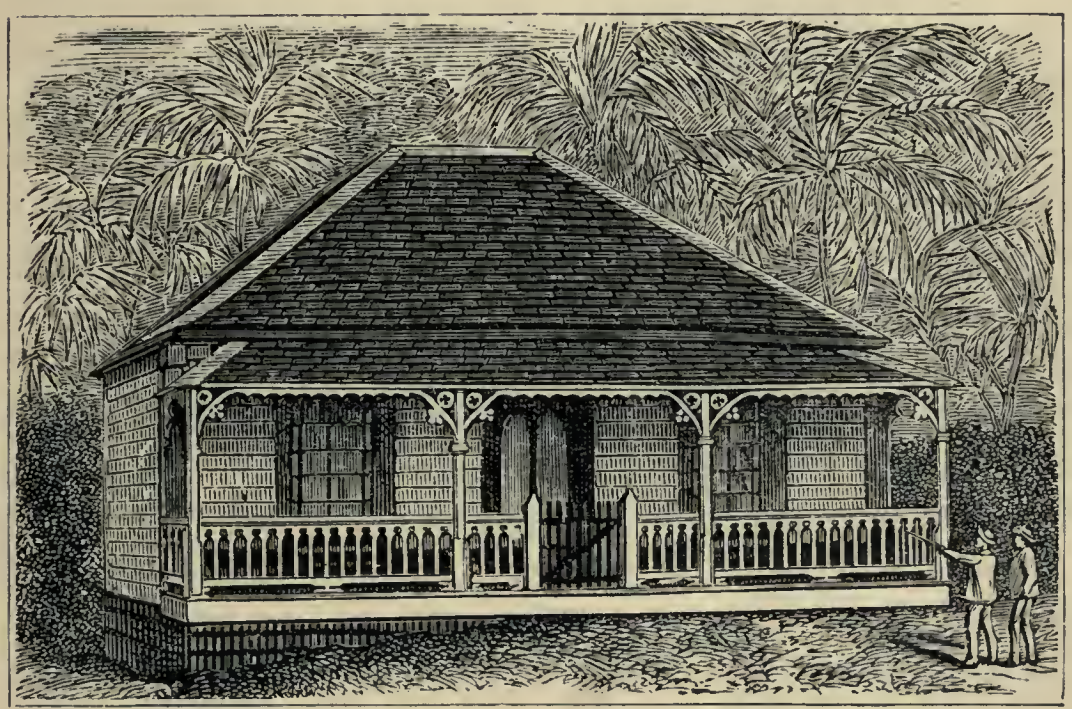
THEOLOGICAL INSTITUTION, KANDAVU.

results in these islands. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbour, and the land had no rest from barbarous inter-tribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef; the prisoners deliberately fattened for the slaughter, dead bodies dug up, that had been buried ten or twelve days, and

could only be cooked in the form of puddings; limbs cut off from living men and women, and cooked and eaten in presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose, and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace, to gratify the caprice or fancy of the moment. Then, further, think of the sick, buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life and property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated, simply to supply their neighbours with fresh meat.

"Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now, you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy little church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are *nine hundred* Wesleyan Churches in Fiji, at every one of which, the frequent services are crowded by devout congregations, that the schools are well attended, and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling, at the hour of family prayer."

At the Methodist Ecumenical Conference held in London, in the summer of 1881, the Rev. J. Calvert stated that there were at that date, in Fiji, 48 native ministers, 726 native catechists, 2,252 native teachers, 1,405 native local preachers, 2,733 native class-leaders, 1,400 schools, and 900 churches. Aggressive mission effort has also been undertaken by the Fijians, on behalf of the people of New Britain, headed by Rev. Mr. Brown. When this mission was first



ENGLISH CHURCH, LEVUKA, FIJI.

planned, the English Consul deemed it his duty to warn those Fijians, who were going forth as teachers to the cannibals of New Britain, of the dangers they were about to incur, provided they insisted in their enterprise. For answer, he received the following noble words: "We are all of one mind. We know what these islands are. We have given ourselves to this work. If we get killed, well; if we live, well. We have had everything explained to us,

and know the danger; we are willing to go." The little band thought of the dark time when *they* too were cannibals, and needed the light of Gospel mercy. So they went, headed by Mr. Brown, who had to leave his wife and children in New Zealand for two years, during which time he was establishing this mission in New Britain, with scarcely any opportunity of communication. At the end of this anxious time, he returned to report the success of his efforts, having placed the nine native teachers at different places in that heathen land. Recently, however, news has been received that four of these brave teachers have been killed and eaten by the cannibals of the Duke of York Island. Thus, history is repeating itself; and the Gospel will win its triumphs over the graves of its first heralds in New Britain, as in Fiji.

The Blue Book, in its official reports upon Fiji, estimates that out of the 123,902 persons representing the entire population of the colony, no less than 103,000 are Wesleyans. Members of the Church of England number 1,900; and Roman Catholics about 9,000. That portion of the population classed as "heathen, and unknown," is reckoned at about 10,000. Surely this report is extremely gratifying.

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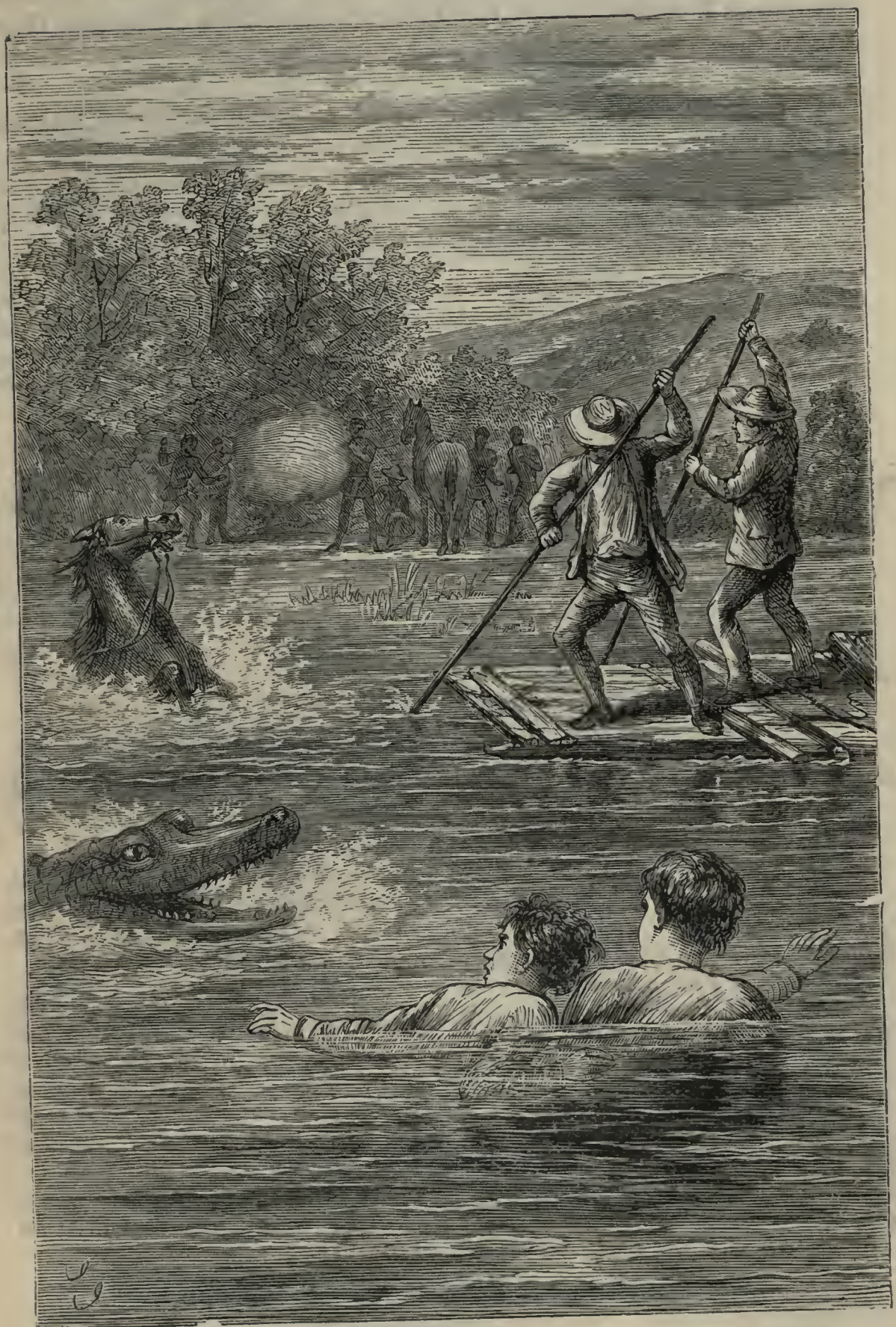

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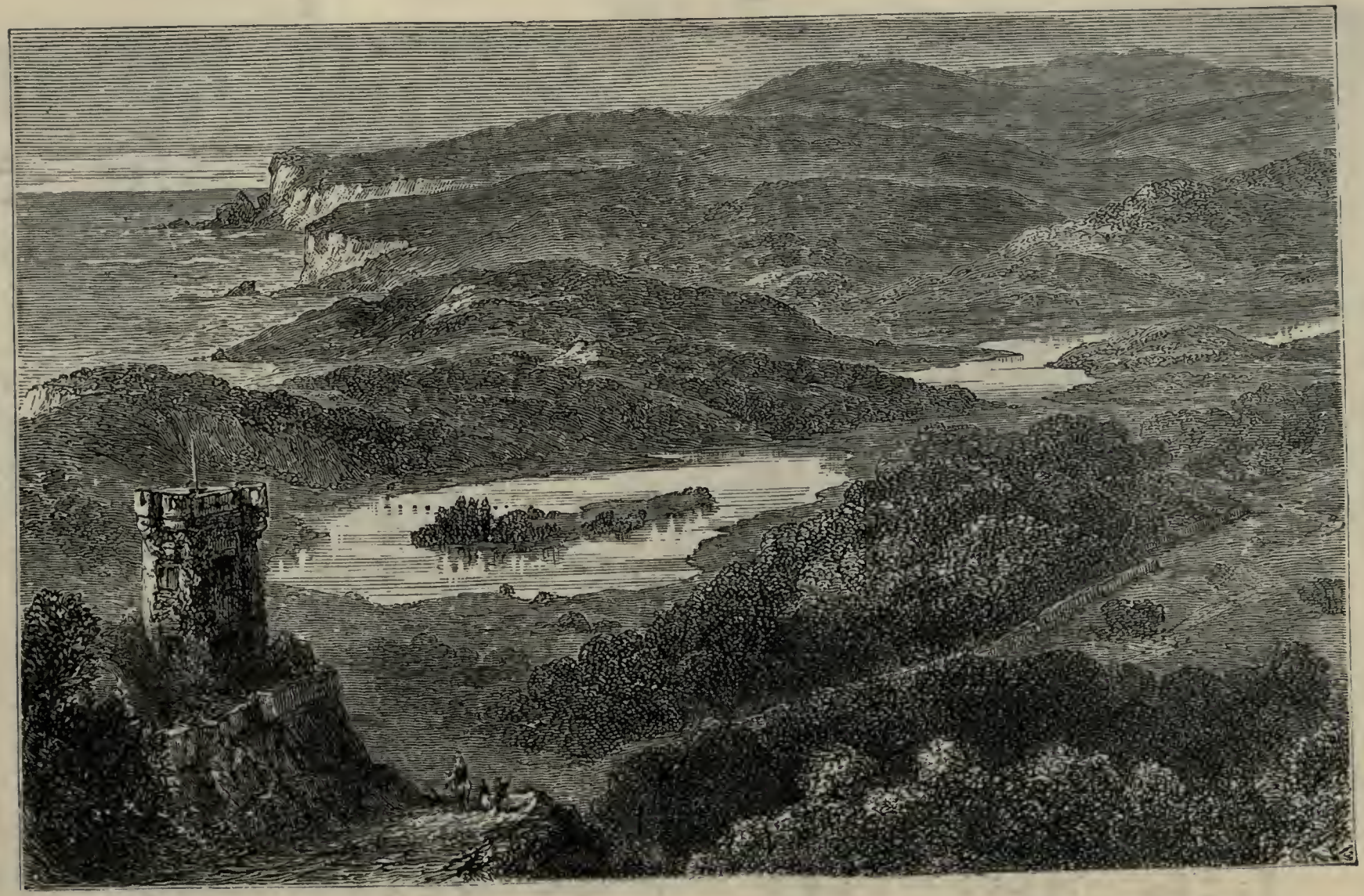

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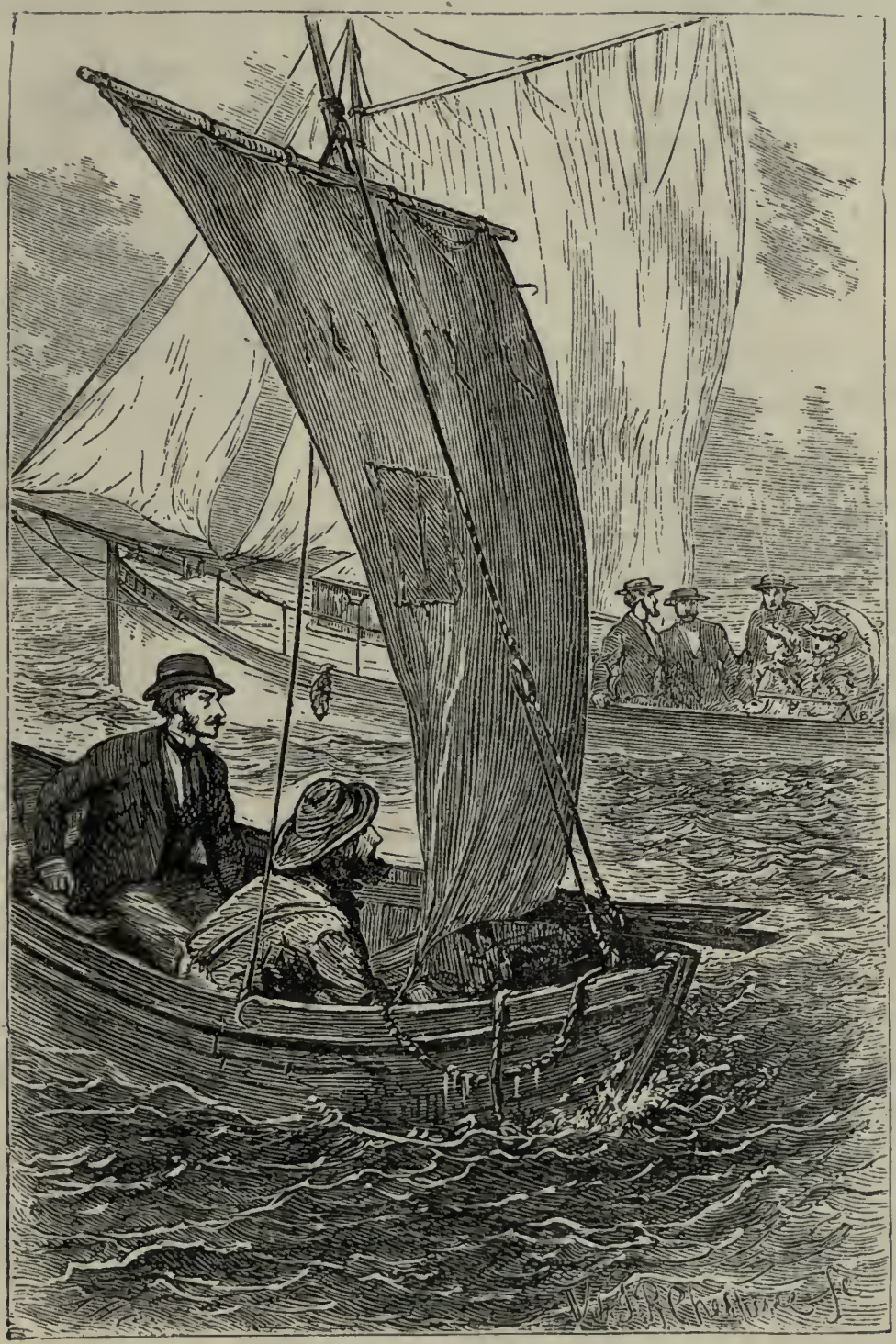

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